

A
LEARNED
AND
GODLY SERMON

Preached on the XIX. day of *December*,
Anno Dom. MDCXXXI. at the Funerall of
Mr. ROBERT BOLTON *Batchelour in Di-*
vinity and Minister of Broughton in
Northampton-Shire.

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*Right Honourable, Right Worshipfull,
and beloved Brethren,*

IF that my weake desires concurring with your hearty prayers, could have prevailed with our good GOD, we should not have met at this time in this holy place upon this sad occasion; you of this Parish should have stil enjoyed your faithfull Pastor, and we of the Clergy a deare brother: but the LORD, to whom it is meet we should all submit, having set bounds to his and to all our lives as to the sea, *hither shalt thou go and no further*, hath otherwise disposed. O Broughton Broughton, how happy hast thou been in the blessed Ministry of M. Bolton? and if thou didst not see thy happinesse when he liv'd, thou art like to feele it to thy grief now he is dead; thou hast had a golden season of grace, and time was when thou mightest have gloried in the LORD for sending thee in mercy a more skilfull, a more painfull, a more powerfull teacher than any of thy neighbours have had round about thee: thou hast not beene more exalted this way above others, than thou art now, alas, dejected below them, being at this present as a

*Si mea cum
vestris valuisse
sent vota, &c.
Ovid Met. l. 13.*

Iob 14. 5.

*The season for
grace to be ta-
ken.*

*People without
a Pastor as
sheep without a
shepherd.*

The losse of a
good Minister.

flock of sheep without a particular shepheard; and if thou hadst leave to name his successour, thou mightest seeke from one end of the land to another in thy choice, and yet not find in all points a man matchable to him; he was a bright and a shining lamp, if any of thy inhabitants do sit in darknesse, their ignorance is altogether inexcusable: he lifted up his voice in this place many yeares together like a trumpet, if any of thy inhabitants are not awakened out of the sleep of sinne, they may now go on more securely in this dead sleep; but wo to them, it will be easier for *Sodom* and *Gomerrah* at the day of judgement than for them. I pirie your case (good friends) and bewaile your losse: but why do I name your losse? it is my losse, and a common losse, we are all of us sharers, though not all alike in this judgement. LORD, that thou shouldest suffer such a wretched sinner and an unprofitable servant of thine as I am yet to live and deprive the visible Church of so worthy an instrument of thy glory as *M. Bolton*! Holy Father, we may think, had it stood with thy holy pleasure, that it had been good for thy Church; if his life had been spared with the losse of many of ours: he was a deep channell, in whose justly deserved commendations the streames of eloquence which in former ages flowed from those great and godly Orators, the two *Gregories* both of *Naxianzum* and *Nyssa*, from great *Basil* and golden-mouth'd *Chrysostome*, from *S. Ambrose* and *S. Austin*, might have emptied themselves, and yet not over-flowed the banks: and what do I then come hither with my distracted thoughts and trembling heart, which if ever I had any gift in encomiastically

astlicall and laudative Orations have many years since willingly neglected it, and so lost it. As *Gregory Nazianzen* spoke of his *Basil*, I have for my part as great reason to speak of our sometimes deare & now blessed *M. Bolton*: I admired him while he lived, & honoured him in my heart; & to speak of his excellencies wherewith the *LORD* had plentifully enriched him, is a burden too heavy for my shoulders, and a very hard task for those who do nothing els but study Oratory: all that I can speak in the praises of this godly man, falls short by many degrees of his worth, whose memory is precious, and shall be kept green and flourishing as the rod of *Aaron* laid up in the Tabernacle.



THE TEXT.

PHIL. I. 23, 24. I desire to be dissolved.



He Apostle *S. Paul* was in a strait, or divided betwixt two affections, carried to different objects, and they were in a sort contrary; one way he was drawne with a desire to be with *CHRIST*, far from the *Philippians*, even as farre as heaven is from earth; another way he was drawne with a desire to continue with his beloved brethren warring on earth, and to be for a time farre remooved from *CHRIST*; the necessity of his brethren did move him to desire the latter; his great love to *CHRIST*

Pauls strait

2 Sam. 14. 14.

did incite him to long for the former: betwixt these two affections the Apostle had a conflict, and he was so perplexed, that he knew not whither to turn him, he knew not what to chuse. He was as iron betwixt two load-stones, drawne this way first, and then that way. We read that *David* was on a time *in a great strait*, but apparent were the differences betwixt the present perplexity of this our Apostle, and that of *David*; *David*s was in regard of evils proposed, this was for the enjoying of good; his necessity was touching evill which could not be avoided, but the Apostles was free and voluntary; his perplexity somewhat concerned himself, the shunning of his own evill; but the Apostles was for the good of others which was joyned with his own hurt. Behold here as in a perspective a heart truly Apostolicall, wherein he shewed at once both great love to *CHRIST*, desiring to be with him, and withall great love to his brethren, desiring to abide with them for their profit.

Summe.

I begin with the first of these, *Pauls* desire in respect of himselfe; wherein are observable three particulars:

Parts.

1. The desire it selfe, and that was to depart or die.
2. A reason implied of this his desire, for then he should be with *CHRIST*.
3. His censure or judgement of that estate, to be with *CHRIST*, it's best of all: Let us open the words first, and then raise Observations out of them for our edification.

Exposition.

Επιθυμια *ἵνα*) it is word for word, *having a desire*, and this is somewhat more than simply to desire, for it noeth a vehement, earnest and continued desire,

a desire which is in action and working till we have our desire accomplished, whereas to desire simply may be a sudden motion or momentary passion.

Α'παύρας) Some translate the word passively, *Tertullian* renders it *recipi, & de patientia*, p. 8. others to be dissolved or loosed, and it is done when things mixt and compounded are resolved into their parts and principles, now because the soule is (as it were) included in the body, and cannot enjoy CHRIST fully till that composition by the body be resolved by death, therefore doth *S. Paul* earnestly desire this resolution.

2. Or it may signifie to return, as the word is taken elswhere, *the LORD will returne from the wedding*, Luk. 13:36. which sense is not dissonant from the scope of this place; for the spirit being freed from the body, returneth to GOD that gave it, and what els doth the Apostle now desire, but to return unto CHRIST by whom he was sent to preach the Gospell?

3. It signifieth, to loose anchor, or as *Chrysostome* renders it *μετεβαίνω* to flit or to change our place, and so it's a metaphor from mariners, importing a flitting or sailing from the state of this present life by the ship of death to another port, to saile (as it were) from one bank to another.

It is not much materiall which reading we follow, they all of them doe agree in the maine point and substance, and doe afford an observation which might be enlarged and set forth with variety of colours, and strengthened with long discourses, but as they which have a long journey to goe, and but a short time allowed them, must make but a short stay in any one place, and as Painters many times use only
to

to draw out the heads and superiour parts of men, leaving all the other parts & lineaments to be proportionably supplied by the wise beholders, even so must I at this time propound only some generall heads of severall points without any large amplifications, and leave them and the rest to your private devotions.

Doct. 1.

Death cannot be avoided.

2 Cor. 1. 5.

2 Sam. 14. 14.

Ecclef. 8. 8.

Psal. 62. 8, 9.

Life swift.

Iob 9. 26. 7. 23.

Death will unavoidably surprise us: Which is a resolution or dissolution of this exquisite frame of man, it is the dissociation of parts united together, it is the taking away the structure and the fashion of this house of clay, *We must needs die, and then we are as water spilt on the ground which cannot be gathered up againe*, as the wise woman of Tekoah spoke to the King; *No man hath power over the spirit in the day of death*, neither is there any discharge in that warre, all must fight with death, and death will conquer all; our soules and bodies now met together in this neare conjunction, though deare friends must be separated each from other untill the day of the generall resurrection, and keep them now as charily from dangers as we can, yet will these earthen brittle vessels be broken asunder, which all sorts and ranks of men are bound to look for at all times, *Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the ballance they are altogether lighter than vanity*; a marvellous debasing of all men! Let men be put in one end of the ballance, and vanity in the other, and the Psalmist doth assure us that vanity will weigh down man, and man is lighter than vanity it selfe. *Iob* sets out his life by comparing his daies to a swift ship, and to an Eagle that hasteth to the prey, yea and he further saith, they are swifter than a post, than the birds

birds in the ayre, the ships on the sea, & the swift post on the land, all these do proclaime and preach a Sermon to us of our mortality, and that this lamp many waies may be extinguished; experience sheweth us that death puts no difference, the yong do die as well as the old, the strong as well as the weake, the Kings and Counsellours of the earth as well as beggars, the Physitians themselves as well as their patients, and death is hastned by infinite diseases, whereunto all the living are subject, and these are within us, and a thousand accidents to further death without us, and which is the foundation of all our evils, by our own sins, whereby we do provoker the LORD of our lives to anger, and do walk every day over a mine (as it were) of gun powder, subject every moment to be blown up by the LORDS displeasure: and S. Cyprian excellently sheweth the declining state of the world, how the strength of the husbandman in the field, of the mariner on the sea, and the souldier in the camp is weakened; *canos videmus in pueris*: and it is well for us that our lives are shortned, and that our daies do not ordinarily attaine to the tenth part of those that lived before the flood, and that both in regard of the wicked, and the godly. First touching the *wicked*, to repressse their outrage and impudency in sinning; this very thought that they may die ere long, and cannot live very long, in reason should abate their violent and exorbitant courses, if they are transcendently wicked now when death is at hand, what *Nimrods* would they be if they had in the ordinary course of nature, eight or nine hundred yeares before them to live in? if their damnation now shall be most dreadfull, how

Iob 3.14.19

Cyprian. de mort.

Benefits of short life.

B

much

Chrysostome observes it as a work of mercy to sinners to die speedily, Hom. lib. 29. in Gen. Quo effect vita diuturnior, eo fieret culpa numerosior, Amb. de Bono Mortis c. 4. & longè illis plus damnatio profuisset ne incrementa facerent peccatorum idem ca. 7. ejusdem libri.

Heb. 10. 34. & 37.

*Use 1.
Mortality fits
for heaven.*

*Psal. 90. 12.
Psal. 39. 4.*

Eccl. 40.

much more intollerable would it then be, the number of their sins adding fuel (as it were) to the fire of hell, and the LORD in justice measuring out to them a proportionable degree of vengeance to their sins: hence will their accounts be so much the easier, and their stripes so much the fewer. And this makes likewise very much for the exceeding comfort and good of distressed Christians; infirmities, temptations, poverty, reproaches, griefe of passion for their owne and of compassion for their brethrens miseries are a great burthen to them, how much heavier would it be if this burthen was to presse them down many hundred yeares together? this much allaiies their sorrow, that all these evils are but as clouds which soone ride away, or as a tempest though violent yet not permanent, a sharpe yet but a short winter, here is our Scripture comfort, the time to beare them is but short.

This consideration of our mortality should in reason move us to seeke to heaven for helpe that we may effectually remember our condition: the holy servants of GOD our presidents herein have prayed to the LORD for this purpose: thus did *Moses, teach me to number my daies*; thus did *David, make me LORD to know mine end*: in their blessed steps let us tread, and their example let us follow; it is a wonder that we should need to be remembered hereof, that we should be such strangers in the world, that there is need of that proclamation still to sound in our eares, *all flesh is grasse, and the beauty of it as the flower of the field*: were we indeed as *Adam* was at the beginning of the world who saw no spectacle of death before his eyes, we might have some probable excuse if we thought not of

our

our departure: But what can we alledge for our selves when we have had the experience of all ages? goe into any part of the world, and aske them in the Prophets words, *your fathers where are they? and doe they live for ever?* even this place and this meeting doe preach unto us our mortality. Where are those Epicures in *Esay*, which promise to themselves continuance in their desperate waies, *to morrow shall be as this day and much more abundant*, nay and which is more abominable, do take occasion by the shortnesse of their lives to *eate and drinke because to morrow they must die: come on therefore (say they) let us fill our selves with costly wine, and ointments, and let no flower of the spring passe by us, let us crowne our selves with rose-buds before they be withered, let none of us goe without part of our jollity, let us leave tokens of our joyfulness in every place, for this is our portion.* These sinners are likely to see the daies when they shall wish themselves toades, serpents or any loathsome creatures, rather then men and women, and yet as desirous as they shall be of that exchange of their estate they shall not have it, but shall remaine wofull men and women for ever.

This Doctrine serveth likewise for the reproofe of those who neglecting principally to depend on the immortall God, do sinfully relie on others which are mortall like themselves; thus the Subject relieth on the Sovereigne, the servant on his Lord and Master, the wife relyeth on her husband, and the children on their parents, and all this is done contrary to our duty; *trust not in Princes nor in the sonnes of man, and why so? there is no helpe in them: their breath goeth forth, and they retorne to their earth.* Truly they are like the running waters, our dove, i. e. our faith can find no

Zach. 1. 5.

Esay 56. 12.

Esay 22. 13.

Wisdom 6 —

2
A vanity to depend on mortall men.

Psal. 146. 3.

Iob 8.13.

Ezek. 10.19.

Psal. 146.4.

Foxe Acts pag.
1480.

3.

Vaine-glory
checked.Greg. Nyss. in
Mat. 5. Beati
pauperes spiri-
tu. Ser. de Beat.

rest for the soles of her feet in any of the sons of men, such hope is like the house of a spider, one sweep of Gods besome will easily make both the objects of their hope and their hopes to bee in the dust: it is as a broken reed, to leane on; it will both deceive and pierce them: the whole world runs on wheelles, look Eastward, or in the West, North or South, you shall see nothing but inconstancy in all the parts thereof. Oh how safe and happy then are they which make the God of Iacob their help, and whose hope is in the Lord their God, whose hearts and eyes are fixed upon him; how hard soever the world goeth with them for the present, all shall be well assure your selves with such in Gods good time; he will provide all shall be well, he will helpe the husband, hee will comfort the wife, hee will guide the servants, he will preserve the goods; yea rather than it should be undone, (with reverence be it spoken) he will rock the cradle, they are the words of the learned Martyr B. Hooper.

This doctrine doth check all vain-glorious & proud persons, which *Narcissus*-like, do dote on themselves, their own beauty, or strength, or any ornament of the body, which may like *Ionas* his gourd in one night be withered. Who is more odious in our sight than a proud beggar: and nothing is more hatefull in Gods eyes than a proud man or woman, who are but meat for the silly crawling wormes to feed upon, and if thou knowest not thy selfe, go to the graves of those which have been most lovely and beautifull in their dayes; in that picture and glasse maist thou view thy selfe, there maist thou behold the mysteries of our nature, as *Gregory Nyssen* speaketh, and excellently inlargeth

geth this point. Hast thou not (saith he) seen a heap of dead mens bones? hast thou not seen their skulls without flesh, a grim spectacle to behold, the very eys being wasted and turned into dust? hast thou not seene their mouthes (as it were) grinning and shewing their corrupted teeth, and their other bones lie scattered in the grave? if thou hast seene these, thou hast in them seen thy selfe: where are the tokens of flourishing age? where are those beaurifull cheeks? where is bloud and colour in the lips? what is now become of those sparkling & lovely eys? what of the comly nose placed in the midst of the cheeks? where are those locks of haire which were wont to adorne their heads, &c. what is become of all those things which do increase thy pride? tell me, what dreame is more vanishing, what shadow more flitting than is thy beauty, or any other thing whereof thou gloriest?

Fourthly, those also are to be reprov'd which are earth-wormes, and do labour inordinately and immoderately for transitory riches, which are carefull for very trifles, and carelesse for matters of greatest consequence, which toile uncessantly for an estate to leave to posterity, and are compared by *Bartholomeus* to children following butter flies, they must sometimes go out of the way in their pursuit, they may misse, and if they catch, it's but a flie to be meare their hands, *Naked we came into this world*, and whatsoever we have gotten here, we must leave it all behind, for *naked shall we go out of the world*. *Saladine* a Mahumetan the great Turk may teach Christians a good lesson; he caused a Proclamation to be made by one of his Priests, a shirt fastned to a speare in manner of an ensigne,

4.

Goverousness
checked.

Iob 1. 20.

Knolls Turkish
Hist. pag. 73.

Matth. 16. 26.

3.
Deferre not re-
pentance.

figne, saying, this is all that *Saladine* Conquerour of the East carries away with him of all his riches: Indeed it is not all, they cary with them a guilty accusing conscience, which will extort from parents curses to their children, because that they to make them rich, became Usurers, unmercifull Land-lords, deceitfull in their dealings, and worldly minded; we can pity others in their miseries, and shall we have no compassion on our owne soules? shall our owne soules now be vile to us, in comparison of which all the kingdoms of the world are but trifles? for *what shall it profit a man to win the whole world and to loose his owne soule? or what recompence shall a man give for his soule?* if the soule perisheth, then all the world is gone with us.

This Doctrine should teach all sinners a point of spirituall wisdom, not to defer our repentance & seeking to make our peace with God: the children of this world are wise in their generation, that if they be tenants at will and courtesie, & certaine ere long to be thrust out of their houses, they would looke abroad to provide elsewhere, they would run all the countrey over to get an assurance of an earthly house, and will not thou whiles thou maist provide for the eternall welfare of thy soule? if a man was hungry, and had twenty or thirty dishes set before him, and he knew poyson was in one of them, the danger of that would make him be afraid of the rest; & thou hast a desire to live, twenty or thirty yeares that in possibility are before thee, which thou maist happily live, but in one of them, thou knowest not which, death in probability will come to thee, should not this prepare thee for death alwaies? men that are wise and have enemies, keepe

keepe continuall watch & garrisons in frontier towns for feare of a sudden surprisall: death continually shootes his arrowes abroad, sometimes he mortally smites those above thee, sometimes those below thee, and thou seest some fall dead hard-by thee: if thou givest thy soule to Satan in thy life, how canst thou hope that God will entertaine it at thy death? O then why shouldest thou for the pleasures of unrighteousnesse for a very few daies (little dost thou know how few) destroy thy soule for ever? do thou whip thy soule with the lashes of divine sentences to follow after God, as Saint *Austin* did his, when it was backward and resisted this heavenly work of thy conversion, and let not those *nugae nugarum & vanitates vanitatum*, of those antient sins which did shake his coate and whispered in his eares, dost thou leave us now, and must we part for ever? let not these bosome sins I say, detaine thee in the prison of the devill, but shake them off as Saint *Paul* did the Viper, that they may doe thee no hurt. Neither doth this concerne the unregenerate only, but those also which through the policy of hell have disgraced their profession; instantly to arise from their sin by unfained repentance, a duty praise-worthy in any, and to be practised by the greatest men on the earth. Many heroicall vertues were in King *David*, for none is he more to be honored then for his repentance: it is a goodlier sight to see a King on his knees feeding upon the bread of sorrow, and mingling his teares with his drinke, then to utter divine Proverbs with wise *Salomon*: and what our Saviour spoke of watching, the same doe I speake of repentance, I say unto you all repent, if you are in the field.

August. Conf.
l. 8. c. 7.

6. 11.

Ag. 18.
Renew Repen-
tance speedily.

1 King. 16. 9.

field, remember *Abel*, if you are a feasting, remember *Iob's* children: when you goe to bed, that you might holily compose your selves to rest, that you may commit the keyes of your doores, much more your lives into the hands of G O D, remember the first-borne of Egypt which were slaine at midnight by the Angell of the L O R D: let Adulterers remember *Zimri* and *Cozbi*, and drunkards, King *Ela* slaine by another *Zimri*; if you walk in the streets, remember those on whom the tower of *Silo* fell, if your hearts begin to turne to the love of the world, remember *Lots* wife: that which befell them may befall us; it will be then our wisdome by G O D's grace to prevent sin, and if we fall into sin, our next wisdome will be to repent of the sin we have fallen into.

6.

Take the opportunity of doing good.

Gal. 5. 10.
Joh. 9.

Eccl. 9. 10.

Another duty which naturally doth arise from this Doctrine is, to lose no time in doing and in receiving all the good we can; this is the day (appointed to worke) and how short this day is, the L O R D alone doth know, but this we know, *the night cometh wherein none can work*. Shall the Sun stand still for thee, as it did for *Ioshua*? or go back as it did five houres for *Hezekiah*? doe we thinke we can do good in another world, when we do no good to speak of in this? be not deceived with this dangerous error, and hurtfull pretention of doing good hereafter, *whatsoever thy hand findeth to do, do it with all thy might*, and the reason is good; *for there is no device, nor work, nor knowledge, nor wisdome in the grave whither thou goest*. Vaine hope of future performances hath undone many: sow thy seed while the seed time lasteth, if thou looke to have a crop and harvest. We may learn this from the birds

birds of the ayre, *the Turtle, the Storke, the Crane and Swallow, know their appointed times*; the waifaring man he travels whiles it is light, then he knowes he is under the protection of the Lawes, the sea-faring man he observes the winde, the smith he strikes whiles his iron is hot; nay we may learne this wisdomc from the devill himselfe, *he rageth & doth all the mischief he can, because his time is but short*. Thus of doing good, and so likewise must we let no opportunity slip of receiving good, lay hold of every season which may be an advantage to get heaven, to strengthen and increase spirituall graces, be glad if thou canst heare the Word preached on a working day. Saint *Basil* he preached on a working day, and tels his Auditors their thoughts & desires, that he would be short that they might goe about their labour. If such thoughts possesse our hearts, at this or any other time, let us repell them, and remember what the holy father there speaketh, the time spent in Gods service is not lost, for God (to recompense them) removes troublesome businesse, gives promptitude of minde, or strength of body, sends customersto buy their wares, and if he doth none of these, yet (are they no loosers by their paines, for) he gives them a rich treasure in heaven.

Ier. 8.7.

Apoc. 12.12.

Basil. 3. Ser. in Hexaem.

Lastly, this point may teach Gods children patience in all distresses, and afford them sound comfort in all estates: they are neerer heaven now, salvation now is nearer to them then when they began to believe; sin and Satan do now disquiet them, but they shall not do so for ever. Many a one can be content to endure hardship a few yeaeres, nay to be a galley slave

7.
Short life a ground of patience.

Rom. 13.11.

under the Turke seven yeares, if he had assurance of a great Lordship after that time was expired, and choose rather to be a bondman upon these termes, then to be a free man without them: exercise long-suffering (good Christian) there may be but a day or moneth, or yeare, but a little time betwixt thee and the joyes of heaven. Who would not admire the state of such a beggar, who every houre was in possibility of a kingdome? but behold a greater reward by GODS promise is due to all his children, then this earth can afford; more glorious things shall be theirs, then ever eye hath seene, or eare hath heard, or the heart of man can conceive, which without all doubt by comparison at least, are true of the joyes of heaven. Why then shouldest thou O Christian soule be cast downe, or why shouldest thou be in vaine disquieted? surely if thou wouldest seriously consider, that thy heaviness shall be suddenly turned into unspeakable joy, that all thy teares shall be for ever wiped from thy eyes, and that these *momentanie afflictions* do proportionably worke unto thee, an exceeding weight of glory, thou hast no reason to be much dejected for them.

Thus much of the first Doctrine, the second followeth; but that we may build upon a good foundation, we must first declare the meaning of those words on which we must ground our ensuing Observation.

*How Saints are
with Christ.*

Phil. 3. 20.

Colos. 2. 5.

I desire to depart and to be with CHRIST) To be with CHRIST. Why, was not Saint Paul with CHRIST? was not *his conversation now in heaven*? and was not the streame of his affection caried to CHRIST? was not he with him in the spirit as vvith the Colossians, re-joycing

joycing and beholding his happinesse? doubtlesse he was. But this being with **CHRIST** was not that presence vvhich he desired; it vvas a neerer presence, to be vvhere he vvas in the highest heavens, and to behold the glory which **GOD** the Father had given him; *Iohn 17. 24.* desire is the daughter of indigence and vvant some way, and himselfe doth plainly tell us, *whilest we are in the body, as now Saint Paul was, wee are absent from the LORD;* you may be pleased to observe a difference betwixt these phraeses, of **CHRIST** his being vvith us, and our being vvith **CHRIST**; it is one thing for **CHRIST** to be vvith us, this benefit is enjoyed in this life, he promised to be vvith the Apostles, and his Successors, and so by Analogy, he is vvith all his mysticall members to the vvorlds end, but it is another thing for us to be vvith **CHRIST**; this honour is reserved for the vvorld to come, and it is a state of blessednesse as he spoke to the theefe on the crosse, *this day shalt thou be vvith me in Paradise.* Whence I do observe, that *Matth. 28. 20. Luk 23. 43.*

The faithfull soule when it departeth out of this life is immediatly after death vvith CHRIST. If the soule of Paul, vvhy not the soule of other faithfull ones? Saint Paul I know, vvilest hee lived, vvas a man indued vvith singular zeale for **CHRIST** & holinesse of life, and exercised vvith more then ordinary miseries and persecutions; himselfe reciteth a Catalogue of many of them, but as it is not the degree of faith, but faith that justifies, nor the measure of graces, but the having saving graces in truth, that assures us of **GOD**s gracious acceptation of us in this vvorld, so doe they also by **GOD**s free promise obtaine reward in heaven, *Doctrin 2. Saints immediatly ascend after death to Christ. 2 Cor. 1. 1. 23.*

*Cypr. de mortali-
tat. ad finem jere*

*Lib 4. dist. 21.
Sect. 3.*

Rom. 8. 1.

Against Purgatory.

*Malon against
B. Usher. p. 493.
2 Cor. 5. 1.*

ven, instantly upon the dissolution; as Saint Cyprian spake to *Demetrianus*, though a blasphemous Ethnick, that if he would at the end of his life pray to God for the pardon of his sins, beleeve and confesse him, he should be translated *sub ipsa morte* to immortality, why not? the soule being purged clearly from the impurity and staine of sin by the completion & state of grace, which gets full dominion in the very moment of her departure out of the body, as *Alexander Halensis*, *Durandus*, and other learned Schoolemen have resolved, and it is not defined in that Church whether the deordination of the vill, and whether vitious affections (as too much love to wife and children) remaine in the soule, saith *Eftius*, yet doe we grant this to be true, that the more gracious any man is in this world, the more is he now respected of God, & the more glorious shall he be hereafter. The point it selfe is clearly proved by the new Testament, *there is no condemnation to such as are in CHRIST IESVS*. None, & therefore not to Purgatory paines. For the name damnation extendeth to Purgatory, saith *Th. in 4. Senten. dist. 45. q. 2. Sixtus Senensis l. 6. Annotat. 47.* No condemnation saith the Apostle, yes, that there is damnation to the fire of Purgatory, saith the Iesuite *Malon*. Whether will you beleeve? againe, *we know that if the earthly house of this our tabernacle shall be destroyed, we have a building not made with hands, but eternall in the heavens.* *St. Chrysostome* rendreth it, if, by *it* when, to note the time immediatly after death, he saith *it* not *it* we have not I know not after how many years, we shall have: which may further appeare by the Apostles scope, which was to administer consolation

solation to the afflicted, as appeares by the end of the former Chapter, that they should after death go to an eternall house, *statim post mortem acquirenda*, forthwith to be possessed after death as *Estius* sheweth out of *Photius*, *Anselme* and *Thomas*, which else could be but small comfort unto them, if they believed they should be detained in a fiery prison, farre hotter and more intollerable then any punishment in this world can be; and that the soules of the faithfull were in a state of happines before the Ascension of **CHRIST** into heaven is cleare, (though neither they nor the Angels were so happy for degree, as after the incarnation of our Saviour, is generally concluded, and by cleare demonstrations confirmed:) the point I say is cleare, I build not my faith on the book of Wildome, though it binds Papists to the beliete thereof, that faith, *the soules of the righteous are in the hands of God, and there shall no torment touch them: no torment, then not the torment of Purgatory; but behold a crysell streame which is able to quench the flames of Purgatory; if a wicked man will turne from all his sinnes, &c. he shall surely live, he shall not die: all his transgressions that he hath committed shall not be mentioned to him.* How doth he not remember, if he doth so severely punish that it passeth the imagination of man to conceive the greatnesse thereof? can there be a back reckoning for that which shall never be remembred? & saying, that nota few but all his sins shall be forgotten, will he yet punish them to satisfie for any sins at all? and is it not an easie thing unto the **LORD** in the day of death to reward a man according to his wayes? Call you this a reward, for a good man to be thrust into a place

Lib 4 dist. 25.
Sect. 2.

Wildome 4.
1, 2, 3.

Ezek. 18. 22.

Ecclef. 11. 26.

*Alphonso & Ca-
stro contra her.
her. 5. Bell. l. 1.
de beat. c. 3.*

of torment? this present life is a time of working, striving, running, sowing, and godly living, after death is the time of reaping, of receiving wages, garlands and crownes; an unjust thing it is to detain the labourers wages, which reason I suppose is as strong against Purgatory, as against thole Armenians whom our Adversaries doe worthily confute; and how is it imaginable that if the good in the old Law supposed then dead, went first to torment, that they did not tremble for feare of death? how could they (as they did) depart in peace? & how is it imaginable that God who appointed sacrifices for all sorts of sins & pollutions, should appoint neither expiation nor sacrifice nor satisfaction to be made for the soules of the dead! surely there appears not to us any token of any such thing, and therefore we may fairely conclude, that all the soules of the righteous then were translated into a state of happinesse.

This Doctrine being thus briefly cleared, we may from hence draw many conclusions.

*Use 1.
The soule im-
mortall.
A.C. 23. 8.*

*Exercitar.
Evangel. 11. c. 23.*

*Euseb. Eccles.
Hist. l. 3. c. 36.*

Hence it followeth that the soule dieth not with the body, as the Sadduces that pestiferous sect amongst the Iewes did damnably maintaine; for as they denied the resurrection and the being of Angels, so did they say, there was no spirit, no spirituall substance at all, saith *Scaliger*, which without all doubt, is the truth in the judgement of *Sculetus*; so grosse were these Sadduces in their apprehensions: and as a wicked branch of this sortish stock of Sadduces there sprung up certaine Arabians which held that the soule perished together with the body, as witnesseth *Eusebius*. A fit doctrine for enlarging the kingdome of the devill:

vill: but that the soule is immortall my Text proveth, how else could it part from the body and be with CHRIST, unlesse it was a separable substance, sith the body is not with CHRIST till after the generall resurrection? whence is there in naturall conscience that accusing power for sin, that feare of wrath, but from this principle that the soule is immortall? never make any question of this, when thou diest, thy soule which is thy better part dieth not, but is taken out of thy body, as a candle out of a lanthorne, and immediately placed either in blisse or in torment.

Hence may we in the second place conclude against the Anabaptists and Socinians, which though they went not so far as the Sadduces to deny the resurrection, yet did these fantastiques dream that the soule sleepeth till Doomes day, and is in a state of insensibility like some creatures in Winter, *insecta*, till they be quickned and revived by the heate of the Sun, so they of soules, till they be raised by the power of the LORD at the last day? but how then could Saint Paul be with CHRIST? but to say no more against these silly dreamers. I proceed.

In the third place, that conceit also falls to the ground, which prevailed with many of the ancient fathers and with some later writers, that the soules of the righteous see not GOD till the last day, but are kept in certaine receptacles in expectation thereof. I see no profit to the auditory by naming them; the learned if they please may read, many of their names in *Sextus Senensis*. But how then (say I) could Saint Paul be with CHRIST? this opinion is an unworthy conceit condemned by the Church, as robbing heaven for

2.

*The soule sleeps
not as the body.*

*Bullinger contra
Anabap.
l. 4. c. 10.*

3.

*Soules departed
immediately see
God.*

*Sextus Senensis
bibl. San. lib. 6.
Annotat. 349.*

for the present of its blessed inhabitants.

4.
*Christ absent in
body.*

2 Cor. 5. 8.

*Guinnia tracta.
de personâ Chri-
sti, pag. 12.
Philip. Nichol.
l. 1. de omnipre-
sentia hominis
Christi cap. 6.*

Fourthly, hence also doth it follow, that though **CHRIST** as touching his divinity is every where present, for else he was not **GOD**, yet to us in this world he is absent as touching his bodily presence. For what is it to be with **CHRIST**, but to be present where **CHRIST** is bodily present? and againe, *whiles we are in the body, wee are absent from the LORD*: the Apostle then was ignorant of that unhappy perplexed point which some seeme to defend, the ubiquity of **CHRIST**s body, for howsoever his humane nature (especially in the state of glory) is adorned with admirable gifts, and advanced to the highest dignity, honour and domination, yet doe the natures of **CHRIST** personally united remaine distinct both in essence, properties, and operations. Yea, and themselves confesse that the divine properties belong to the humane nature, not by any physicall transfusion from one subject into another, but it is onely personall and communicated to the humane nature by the grace of personall union: insomuch that the humane nature (as they say) is omnipresent not in being but in having, not in it selfe but in the person of the word, and thus doe they in words at least deny what they seeme to contend for.

5.
*Against Pur-
gatory.*

From whence likewise it followeth that there is no Popish Purgatory; the fault is clearely remitted, and there can be no satisfactory torments required. **GOD** should (me thinks) but mock us, if they say true, as he should say, I pardon thee thy offence, but I will punish thee for it, I acquit thee of the debt thou owest me, but not of the payment: but why should not the

the soules of the righteous dying in faith be caried instantly into heaven, as well as the soule of a man newly baptizd comming to that holy Sacrament in due manner, and dying before he hath committed a new sin, although he was full of sin before? there is no question of this latter, and why should there be of the former? and if they cannot goe to heaven because Gods justice must be satisfied, what will becom of all those that die a little before the judgement? & much more is the difficulty increased in those which passe in a moment from mortality to immortality, at the very comming of IESVS CHRIST. But I marvel not if Papists do contend for this Purgatory, as being indeed one of the best fires that ever the Pope and his Clergy have had for the heating of their kitchens. For let this be granted that there is such a fire, and that the torments there and in the place of the damned differ but in duration, and there are no torments in this world comparable to those in Purgatory; let their Preachers tell their people such a supposition as this is, if a soule had been tormented in Purgatory thirty yeares, and had by an Angell a choise either to stay in Purgatory one day long, or to returne into the body and do this penance a hundred yeares together, to tread onely on iron nailes which will pierce the feet, to drinke gall mingled with vineger, and to eat the coursest bread, to be cloathed with Camels haire, to lie on the ground, and instead of a bolster to have a hard stone for a pillow, the soule would rather do this penance a hundred yeares together, then to endure in Purgatory one day, saith their Preacher. By this and such like doctrines, the consciences of their disciples

D

are

*Discipulus de
tempore ser. 60.
litera B.*

Apoc. 9. 5.

Pro. 17. 8.

Fox Acts pag.
249.6.
Against pray-
ing for the dead.Balthasar Ly-
dins Nota in
disputat. Tabor.
pag. 202.

Matth. 12. 36.

are stung as with Scorpions; & it is like a gift whither
foever it turneth, it prospereth, then may they work
them like soft waxe by their charitable promises to
apply the meanes for their ease and reliefe out of the
place of torments. What a wofull speech was that of
our *Richard I.* who committed his soule to Purgatory
till Doomesday.

Sixthly, this Doctrine overthroweth their Popish
prayers for the dead, directed unto God to ease them,
and free them from the paines of Purgatory, yea and
that kind of kindnes too which many that do professe
the Orthodox doctrine, do unwarrantably use in
words, and further, as a more durable monument of
their mistake, do write upon the grave stones of the
dead, God be mercifull to the soule of this dead man.
For are they with CHRIST? then do their prayers
bring no profit to the dead, but hurt to the living.
For to speake the fairest of them, 1. Such prayers can
be no better than an *idle word*, for which we must give
an account at that day. 2. They are an injury to the
dead, and do virtually imply, that such as pray for
them are not perswaded they are in happinesse for
whom they pray. 3. This practise although it might
be perhaps by some qualification justifiable in the
intention of the speaker, yet may it breed danger in
the conceit of the hearer, who may turne thy volun-
tary devotion to harden him in the dangerous error
of that opinion; if then no benefit redounds either to
the dead, thy selfe, or the hearer, its best to leave
those formes of prayer which are made for the dead.
But ignorant persons being reproved are bold to re-
ply in this foolish manner, what would you have us
say

say of the dead, would you have us to revile or curse them? Oh perverse minds! as though necessity lay upon you, either to pray for them or to curse them: belike what displeaseth God, pleaseth you passing well: let us speake of the dead as Gods Word teacheth us to speake of them; sure I am, it no where enjoineth us to pray for them, nor furnisheth us with the example of any Saint to that purpose, & yet were their affections to the dead as good as yours. Cannot you use such formes of speech when you fall into mention of them, they are with God, they are at rest, they are happy, their memory is blessed, unlesse you pray for them?

But leaving now these Uses of confutation, I come to those of instruction, which are indeed more profitable for our edification, and more suitable to this present occasion, and the first is,

Feare not death (O thou righteous soule) overmuch; its one benefit wereape from the death of our blessed Saviour, to be freed from the feare of our own death; death is called indeed by *Bildad* in *Iob* the prince of terrors, & by the Philosopher, of all formidable things, the most terrible, so it is to the wicked, or at least there is good cause it should be so, for to such as live without CHRIST, death is as a pursuivant sent from hell to fetch them thither: but they that live conscionably, may thinke of death comfortably, and they may sing that triumphant song, *O death where is thy sting!* they may take this all-devouring serpent without any hurt at all into their bosomes: they that have their debts paid, dare go out of doores, and are not afraid to meet the Sergeant; they dare looke on death, &

D 2

welcome

Use of Instruction.

I.

Death not to be feared.
Heb. 2. 15.
Iob 18. 14.

1 Cor. 15.

*Paulinus in vi-
ta Ambrosij ad
B. August.*

Judg. 14. 14.

2.

*Mourne not im-
moderately for
the dead.*

*Chrys. in locum.
2 Sam. 12. 23.*

welcome him as the King of heavens officer to give them possession of an everlasting inheritance; we feare our friends when they have a vizour on their faces, but put it off and we rejoyce in them. Excellent was the speech of S. Ambrose to the Nobles of his ci- ty, which with threats and flatteries were sent to him by the Count Stilico, to perswade him to pray unto GOD for the continuance of his life, which when the holy Bishop heard he answered divinely, I have not so lived amongst you that I am ashamed to live longer, nor am I afraid to die, because we have a good Lord. Doubtlesse had we (beloved brethren) as much faith on earth as there is joy in heaven, we would not be afraid of death: this is the narrow passage betwixt this life and our countrey: on this side the bridge we have many troubles, many sins, many feares, many temptations of the Devill, which should make us thinke the worse of our lives, and very willing to leave them: but on the other side, we shall be freed from all trouble, from all sin, from all molestation of the devill, & shall be filled with all the joy our hearts can possibly desire. So that hitherto we may apply Sampsons riddle, *Out of the eater came forth meate, and out of the strong came forth sweetnesse.*

Secondly, this may serve to moderate our excessive mourning for our friends which die, we hope, in the LORD. David exceeded in his sorrow for Absalon, and was there not a cause? he did not so at the death of the infant. Let us rejoyce Saint Chrysostome saith, for the just both living and dead, because they are happy, let us not in an unseemely manner bewaile them by pulling off our haire, baring our armes, tearing

ring our faces, or putting on mourning garments, so saith the father; and I say, happy are they which have exchanged a base earthly tabernacle for a princely Pallace, sorrowes for joy, and earth for heaven; and me thinkes our blessed brother now deceased, if he had intercourse with us mortall creatures, would say, to his deare wife lying in her teares, children and friends, as our Saviour did to those pious women that followed him; *Daughters of Ierusalem weepe not for me but weepe for your selves*, you know my fastings, my meditations, my watchings (and know you brethren that godly Ministers do purposely watch and meditate for you, when you are or would be a sleep.) You know my griefe for my owne calamities and for the calamities of Gods Church, and by your owne experience, you may know what sharpe combats I have had with that raging enemy the Devill, and what wounds I have received in the conflict; now do I feare no perils on the land or sea, no perils in the house or in the field, now am I victorious over Sathan and have trampled him under my feet, and now he hath nothing at all in me, and now am I crowned with glory, and would you (my deare friends) be so unkind to me to wish me alive againe, and to run the former hazards? Kings and Queenes are willing to marrie their daughters to forraine Princes, and never looke to set their eyes on them againe, and should we mourne too much for his absence, and not rather rejoyce with him for his happier estate then this earth can afford? When *Iacob* heard that his beloved *Ioseph* was alive, and governour over all the Land of Egypt, his fainting heart revived, no lesse ought the confide-

Luk 23.28.

Gen. 45.27.

ration of the glory of departed servants of G O D, cheere up our drooping and sad hearts for them, and excite us to desire the fruition of the same glory.

And this is my next point to be handled, *I desire faith Saint Paul, to be dissolved and to be with CHRIST.*

Doctrin 3.
Forefight of being with Christ makes willing to die.

Iob 3. 21. 23.

Death simply not desired. ;
Florus cited by B Usher in his stor. Gotesol p. 132.

2 Cor. 5. 4.

Its the foresight of heavenly glory and being with CHRIST, that makes a man desire to die : Some men indeed would die, because there is nothing in this world for them to expect but misery and shame, and these do little lesse sometimes then *call for the rocks to fall upon them*, that they might end their wretched daies as Iob saith, *they long for death, and dig for it more then for hid treasure*, which rejoyce exceedingly, and are glad when they can finde the grave, this motive swaied not Saint Paul, but onely this that he might be with CHRIST. I grant to desire death simply, as death, is against the Law of G O D and the law of nature, death is our enemy, and is not from G O D creatione by creation, though it be truly from him *ultione* to revenge the sins of man, saith *Florus de predest.* or as others say, it is from him *ordinatione*, because in justice he ordained death corporall as one part of the punishment which was due for the sinne of man, and hence our Saviour CHRIST himselfe who knew no sin at all, viewing death as it is in it selfe considered, declined it, *let this cup passe*, and so did Saint Paul too, *we will not* (saith he) *be unclothed*, the parting of these good friends body and soule without some further end, is a grievous separation; this harmelesse innocent nature teacheth; and as death is further a meanes to cut off all possibility to profit others, and to helpe the poore Church of CHRIST with our labours: thus piety

piety and grace may move them to pray with *David*,
LORD let my soule live. These cautions are premised *Psal. 119. 175.*
to prevent mistaking in the point; but now, which is
to my purpose, Consider death as it is a way & means
to bring us to the presence of *CHRIST*, so it may be
holily desired, our Saviour *CHRIST*, who said, *let this*
cup passe, said also as his death was our life, *I have a* *Luk 12. 50.*
Baptisme to be baptized withall, and how am I pained till it
be accomplished? and not onely *I Paul*, but we that are *2 Cor. 5. 4.*
faithfull that are in this tabernacle, do groane earnestly,
ver. 2. not for that we would be unclothed, but clothed
upon, that mortality might be swallowed up of life; and af-
ter, we are willing rather to be absent from the body and
present with the LORD. Its the love that a child should *Ver. 8.*
be borne into the world, not the love of paine that
makes the mother desire the travell in child-birth;
excellently saith *Saint Basil*, *properanti ad caelestem pa-* *Basil. de laudi-*
triam, &c. to him that makes hast to the countrey *bis iustitie.*
which is above, the stay in the body is more grie-
vous then any paine, or any prison: and it is said that
Peter and *Andrew* welcomed their crosses, as they
were wont to doe their dearest friends, and imbra-
ced them in their armes, and saluted them with kisses
of peace. *Ignatius* encouraged wild beasts to devoure
him that he might be bread for *CHRIST*; Martyrs
went to their death with cheerefulness and songs,
and ran to the stake as to a garland, and who would
with *Saul* hide himselfe in the stuffe, wen he is called to
be crowned a King? *2 Sam. 10. 22.*
If *Abraham* saw his day by faith when he was but pro-
mised. and rejoyced, what cause of joy must it needs be
to see the Saviour of the world when he is exhibited?

If

Luk 1. 44.

Luk 10. 24.

Use 1.
Wicked ones
cannot be with
Christ.

Ier. 18. 22.

If Saint *John Baptist* did leape at his presence when he was in the wombe of his blessed mother, What will his glorious presence effect in them who shall behold him in all his Royalty? if the wise men of the East went a long journey, and rejoyced to see the holy Babe CHRIST in the house; what cause of joy will it be to see him sit in his glory at the right hand of his Father, far above all Principalities and powers? If many Kings and Princes longed for that day to see their Saviour mortall, what resemblance is fit to expresse the joy of those that behold him crowned with glory and immortality? it is a passing glory to be admitted to the sight of CHRIST his face, and to receive glory from the brightnesse of his Majestie, and if we were to suffer torments every day, yea the very torments of hell for a time, thereby to gaine the sight of CHRIST, it were nothing in respect of the reward.

This Doctrine shewes us the extreame folly of all licentious livers and impenitent sinners; when they looke upon their wicked courses, what foresight can they have but of hell as their just reward? they would be with CHRIST (as they say) hereafter, and yet they will not have CHRIST to be with them now, and to rule over them; they will sow unto the flesh, & yet would reape unto the spirit; they are stout and will have their sinne though they be damned for it: we will (say those rebels in *Jeremie*) walke after our owne devices, and we will every one doe the imaginations of his evill heart. Experience sheweth us that you cannot crush oyle out of flints, nor sweet wine out of sower grapes, and if you be the seedesmen of darnell and cockle, you shall have no harvest of wheate or good

good graine; you will not live conscionably, and yet you would die peaceably; and though you speake CHRIST faire, yet you will loose nothing for this sake; the chaine will make your profession afraid, and reproach will make it ashamed: you love him well you say; but you will be advised not to displease such & such friends for his love; your fore-sight of heaven hath no hands to do good workes corporall and spirituall, nor eyes to shed teares for your sins and the sins of others, nor stomacke to abide a holy and a religious fast, nor flesh to endure this mortification and zealous revenge, nor tongue to speake the language of confession, and zealous, devout and faithfull prayer; if then in your extremities and when your teares approach, you send for us, as *Pharaoh* did for *Moses*, and never till then, and cry unto us *helpe us* and comfort us, as that starved woman did, to the King of *Israel*: Wee answer as hee did that distressed creature, *if the LORD doth not helpe you, how should we?* And now by this time I suppose you are brought to that passe, that Gods servants, whom you have in your prosperity despised may say to you concerning all your daubers whom you then respected, where are they now that will prophesie peace peace unto you, your consciences which before were asleepe, being now awakened to heare the crye of your sinnes: and these glasses formerly covered with dust as it were, being wiped cleare to represent unto you the disfigured and odious face of your sins; when these evil daies shall come upon you (as they will on that which is worse) you must needs confesse to the terror of your soules, that we Gods Messengers have told you of these thing, and you would not heare us, as *Ruben*

1 King. 6. 46.

17.

18. 25. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Gen. 42. 17.

E

said

Psa. 50.21.

2 King. 9.33.

said to his brethren. Your fins which you tooke to be your friends (as God himselfe hath threatned) are suddenly turned to be your foes, and now do appeare as a marshalled army comming in a terrible manner against you; and when God speakes to your consciences, as *Ishbabbal* did to the *Eunuchs*, *who is on my side? who?* even they will cast you downe and dash, as it were, your blood against the wals, and make you to be trampled upon; and then can you cast your eyes no way without horror, if upwards unto heaven, they will tell you that you are justly excluded out of that happy place, if you thinke upon hell, the mouth thereof (as you feare) is open every moment to receive you when these evill daies shall come, &c.

2.

Get assurance
of Christ.

Second Use of instruction is, that we would study our selves, and ransacke our soules, and be of good grounds, & to have certaine evidence that our change shall be for the better: mans wisdom teacheth him in Summer to provide for Winter, in youth for old age; if God be better then the world and heaven better then earth, and the soule better then the body, shall we not labour while we live to get full assurance of being with Christ; as Saint Paul had, when we are dead: but here is the maine doubt, how I should know and be assured thereof.

I.

Faith gives as-
surance of
Christ.

First, if thou art assured hereof, then hast thou faith, the maine and fundamentall grace, not *fundamentum quod*, that is, Christ, but *in* as a learned Schooleman doth distinguish immediately laying us upon Christ, and as a Captaine, I say not making the graces as heavenly Souldiers, but as bringing them forth to fight according to their severall operations; thou hast I say a lively faith both in that direct act where-
by

by it justifieth, and also by a prudent observation of the worke of faith in thy soule; thou dost by faith believe that thou art justified by faith; thou hast also the attendant companion upon faith, that Christian hope whereby thou waitest on **G O D** till hee accomplish all his gracious promises; if we come against the Devil as *David* did against the Philistine, *not with sword, shield and speare, but in the name of the LORD of Hosts*, we are sure to conquer. If we have these graces and by the use of holy meanes do hold them fast, how happy are we! blessed is he that beleeveeth the **L O R D S** words to be all of them true, and blessed is he that waiteth on him, till he manifests the truth of his words, that believeth by faith that **G O D** is his Father, and expecteth by hope that he should shew a fatherly affection to him; who believes that salvation belongeth to him, and waites by hope till he enters into possession of it: if this then be the blessed frame of thy soule, that thou resolvest and hopest to live, and thou resolvest and hopest to die in the armes of thy sweet Saviour, thou art in a happy case.

Secondly, if thou hast this holy affection to die, and assurance of being with **C H R I S T**, when thou art dead, then dost thou labour for the true sense & feeling of thy reconciliation with **G O D**, and dost make thy peace with thy brother whom thou hast wronged, by word or deed; if thou lookest to see the face of **C H R I S T** the righteous Iudge with comfort thou wilt abandon foolish shame, and fond selfelove, thou wilt make restitution, and returne goods in thy hands to the right owner; thou wilt not suffer sin to lie upon thy soule, nor let thy furrowes in thy field to cry out a-

Heb. 3. 6.

1 Sam. 17. 45.

2.

Assurance of
being with
Christ what it
works.
Math. 5. 25.

Ezek. 33. 15.
Iob 31. 38.

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gainst thee, nor by proportion, the stone and timber of thy house to complaine of thee, *Zaob. 5. 4.* for this would bring a curse to consume them: thou wilt often make thy reckoning even with thy God, for this makes friendship durable, if *CHRIST* be gone, as he seemes to be at sometime from his children, thou wilt seeke for him sorrowing as *Mary* his mother did, and thou shalt in Gods good time find him in the Temple (as she did) I meane in the use of his holy ordinances.

3.
Spiritual
watch.

Mar. 13. 37.

Matth. 24. 42.

Thirdly, alwaies be vigilant and watchfull; this spirituall watch is nothing but the carefulnesse of the soule to keep spirituall graces in their vigour and activity, and though God hath appointed watchmen over us, yet hath he not appointed watchmen for us, their watching is not in our stead to give us leave to sleepe, but it is to keepe us waking, *what I say to you, I say to all, Watch.* And very good reason, *You know not, (saith our Saviour) what houre your Lord will come;* and our drowsie disposition will be soone rocked a sleepe by Satan, who besprinkles the temples of our heads with his spirituall *optum* of wicked motions & suggestions, if we do not lawfully strive against them; take heed lest thine owne corrupt heart the greatest enemy thou hast beguileth thee not, be prudently vigilant to descry dangers before they come, to prevent all occasions whereby thy happy estate might be lost; the dumbe beasts, as Oxe and Mule, that are without understanding, will not comencere the place where they have escaped danger, and shouldest thou adventure to the hazard of thy soule: in knowledge be not like the horse and mule, in avoiding dangers be like them. Consider the Devils policy, he is a theefe

theefe; a beggar may safely passe by him, his aime is to rob the wealthy passenger: rub thine eyes often, frequently ransacke thy heart, keep Gods feare fresh in thy soule. *Jacob* could not sleepe when he heard of *Esaus* his comming against him, and *Sampson* had little list to sleepe in *Dalilaes* lap when he heard the *Philistins* were comming on him; delight in the society of the Saints, good company keepes us waking; all these are soveraigne helps to keep us spiritually watching.

Gen. 32.
Judg 16. 19, 20.

Fourthly, often meditate on death, (die as it were) daily in the disposition of thy soule, and preparation to death; forgetfulnesse of death makes life to be sinfull, and death to be terrible as a destroying Lyon, whereas the sight of savage beasts is not terrible to those that converse with them; looke on death as on the Sun in an optricke glasse, though it be far off, yet it seemes neere at hand, and so in truth it may be neere us, being as a pit covered with snow into which we may suddenly fall; that which many carie in their rings, carie thou in thy heart, *memento mori*; be like to those that in their life times had their sepulchres in their gardens, and places of pleasure, and that they might be mindfull hereof, some had dead mens skuls before their eyes in their most delicious banquets; by so doing, we should prevent a great deale of sin, & it would be as a bitter pill to purge out many noisome humours, and prove that we are truly wise, alwayes ready for death: its an excellent thing when death approacheth, to have nothing else to do but to die.

4.
Frequent meditation on death.

Lamen. 1. 9;
Matth. 24. 48.

Fifthly, it is a comfortable signe, if thou dost heartily pray to God for this very end as the Saints of

Deut. 31. 29.

5.
Continuall prayer.

Psal. 39. 21.
 & 40. 12.
 Luk 2. 32.

Serom lib. 1.
 Histor. cap. 13.

G O D have done: prayer is our best guard when we are at home and when we are abroad; G O D will not deny our suits made in C H R I S T his name, because this was one benefit which C H R I S T merited for us. Alas what else should we do when we are every day for ought we know going to judgement? should we not intreat the Iudge to pardon us? should we not with sighes and sobs cry continually unto him to be mercifull unto us? Hier. reports in the life of *Paula* Disciple of *Anthony* the first Monke, and that not simply for devotion, but to avoid persecution, that this religious man was found dead kneeling upon his knees, holding up his hands, lifting up his eyes, the soule was so devout that the very dead corps seemed to pray unto G O D, now this humble seeking to G O D by prayer that he would make us alwaies ready for death, argues a soule sensible of its owne weakenesse and of G O D's goodnesse.

6.
 Sincerity.

Esay 55. 7.

Sixthly, if thou art sincere and sound at the heart, and walkest with G O D in the uprightnesse of thy soule, and makest this the crowne and garland of thy life, which will never wither and decay, that thou hast all knowne sins, not the outward onely whereof men may be witnesses, but all inward corruptions, as hardnesse of heart, wanton revengefull thoughts and such like, whereof the world can take no notice, if thou magnifiest G O D's graces, and gracious persons, and canst be content out of thy love to C H R I S T, to suffer any thing for C H R I S T, this is sincerity: I say not legall sincerity, that is a perfection too high for us to attaine unto, nor onely naturall and morall integrity, whereby an unregenerate man is guided by
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the light which is in him without hypocrisie (this may the very heathens have) but Evangelicall integrity, whereby the person being accepted for CHRIST, the heart though failing in some particular actions, yet manifests habituall grace by a constant course (in the generall) of a holy conversation.

Lastly, to name no more, if we are truly thankfull unto GOD for making a way for us to goe by death to heaven (by the death of his Son) whose portion by due desert was hell; how *Judith* and *Ester* were magnified for procuring deliverance to their countrymen from outward enemies; the Bible sheweth: how the Grecians honoured *Flaminius* the Romane for prevailing against *Philip* of *Macedon*, and proclaiming their liberty, is registred in heathen stories; with what applauses and acclamations of all the Romans, men, women, and children *Constantine* was received into that Queene of Cities, *Eusebius* the Historian doth relate for vanquishing the Tyrant *Maxentius*, calling him their deliverer, their conserver, their bountifull Patron, a common good thing, &c. here was love and thankfulness we see most earnest; GOD knowes and our owne consciences testifie unto us this day how far we exceed those Grecians and Romans in mercies bestowed upon us, not by a mortall man but by our IESVS, not from temporall servitude, but from the power of the devill; if then our cries and acclamations be to our IESVS constantly, ^{with our lips} as theirs were to their deliverers, and we can joyfully sound forth *S. Paul* ^{in 1. Cor.} *O death where is thy sting--* thanks be to GOD who hath given us victory through IESVS CHRIST our LORD, this is a good signe of a blessed

7.

*Thanks for
Redemption
from death.*

*Plutar. in vita
Flami.
Florus hi. Rom.
l. 2. 7.*

*Euseb. lib. 1. de
vita Const.
c. 33. 34.*

*What comforts
in death.*

Esay 38. 3.

Woe.

fed man; and if these are in you, I do assure you that your estate is now good, and by perseverance in them, shall be far better hereafter, & these will comfort you, when all the comforts of the world will faile. What will all friends, riches, and pleasures profit when you are on your death-bed? unlesse you have this foresight of joy in CHRIST, you live (for ought you know) under GODS curse, the curse both of the Law, & the curse of the Gospell, and you can have no solid joy in any thing under the Sun, no more then a condemned man can have in his wealth and fore-past honour; but have and keep these fruits of the holy spirit, and when death shall come to thee, and take thee (as it were) by the hand, thou hast no cause to shrink for feare, but maist say with *Babylas* slaine by *Decius* that persecutor, in the words of the Psalmist, *Returne unto thy rest O my soule, for the LORD hath been beneficiall unto thee, now my griefes farewell, & all my wrongs adien, and now my soule be glad, for now commeth thy rest, thy sure rest, thy sweet and never fading rest; and that which comforted Hezekiah on his supposed death-bed, Remember LORD how I have walked before thee with an upright heart;* that also was a great comfort to this our deceased brother, that he could say to me in his last sicknesse, when I visited him, that he had walked in sincerity, and performed his ministeriall duties (setting humane unavoidable defects aside) with an upright heart, and so I doubt not but GOD sent his Angell to waite at his bed-head to carry his soule when it parted from the body, into *Abraham*s bosome.

You have heard (beloved) what was Saint Pauls desire,

desire, that was to die; and a reason implied of his desire, for then he should be with CHRIST: hearken with the like Christian attention to Saint Pauls judgement or censure of that estate of being with CHRIST; this is saith he far the better, or (as some expound the words) which is best of all: which occasions a Question, Whether is it better to be with CHRIST in his humane nature, then to be with GOD, whose beatificall vision is said to be the the chiefe object of happinesse? To which I answer, that the Apostle doth not compare these together, I meane the enjoying of GOD and CHRIST, as though his chiefe happinesse did consist rather in beholding the body of CHRIST then the face of GOD, but his being with CHRIST, and that estate in glory is compared to his being in this present world, and he mentioneth CHRIST because he in his humane nature had purchased this great happinesse for him, which consisteth principally in the vision of divine excellency: our happinesse is chiefly in GOD but by CHRIST his merit: do we not thinke that many poore exiles stripped out of their inheritance, and banished out of their native soile, do desire to see that day, and that blessed man that should bring them out of their captivity, and settle them in their former habitations, and rejoyce in him as the author of their happinesse: hence I note,

A life in heaven with CHRIST, is far better then a life on earth with men. It is better for the wife to be with her husband then in other company, and is it not much better for the Spouse of CHRIST to be with her LORD, whom she worthily esteemeth as the chiefe of ten thousand? this present life of nature is

F

• good

Quest.

*How it is best
to be with
Christ.*

Sol.

*Aquin. 1. 2. q. 3.
art. 8. sine con-
tradictione.*

Doctrine 4.

*Christ's glorious
presence the
best.*

2 Sam 14.

*Reason 1.
Sin in the best
on earth.*

good, the life of grace is far better, but the life of glory is best of all; it is good to be a babe in CHRIST, it is better to be a strong experienced Christian, but to raigne with CHRIST is best of all; it is good to fight and sob for sin, it is better to mortifie and to prevaile against it, but it is best of all to be perfectly sanctified, and purged from it. We know that *Absolon* recalled from exile, and not admitted to see his fathers face in Court, was impatient of all delayes, and so are GODS children after they are called to GODS favour, long to see their Saviour which is far better, which may further appeare by these differences betwixt these two estates.

Is it not far better to have the wayward old man in our bosome, the most spitefull enemy and false friend, I meane all the remainders of corruption, the leprosie and poison of sin quite abolished then to have them still in us? while we liue, they will be in us do what we can, we shall finde much ignorance of GOD and all his waies, much folly which keepeth us from taking any thing to heart which respecteth GOD or our selves, much uncircumcision of heart which makes us that we cannot be holily poore in spirit though conscious of innumerable motives which should induce us hereunto, much drosse of selfe-sufficiency which will not let us perceive what need we have of GODS presence for the quickning, strenthening, comforting, directing and prospering of us in all our wayes, though the breath of our nostrils be not more necessary for our naturall being, then his grace is for our spirituall welfare and comfort; these evils doe renew their assaults on us every day, and notwithstanding

ding we renew daily our endeavouring against them, yet cannot we get that full conquest over them. If we could assemble all the Saints together, and aske them whether they were without sin, what do we thinke would they answer? whether that which *Pelagius* saith, or that which *Iohn* the Apostle saith? How great soever their excellency was, if they could be asked, they would cry out with one voice, *if we say we have no sin, we deceive our selves, and there is no truth in us*, and would they perhaps say so more humbly then truly? God placeth not the commendation of humility in any part of falsity: and therefore if they spoke this truly, they had sin, because they humbly confessed it, and the truth was in them; and if they said they had sin when they had none at all, they did lie, and so did sin in lying, and the truth was not in them, but when we are in CHRIST all our sins are quite abolished, and not till then, and therefore to be with CHRIST is far better.

Secondly, is it not far better to be in such a condition, where we shall be freed from all troubles, miseries, diseases and discontents, then to live in poverty, debts, diseases, disgraces, discontents and infinite crosses? even those things often which we love the best, and expected the greatest comforts from them may prove our greatest crosses, or at least we live in feare and expectation of changes and evils to come; now they that are with CHRIST are then and not till then, freed from all those evils which should make our life not over-pleasing to us, and they are not onely freed from those evils, but set in high places out of the gunne-shot and danger of them, and

August. de natura & gratia. c. 36.

1 Ioh. 1.8.

*2.
Death freed
from all crosses.*

therefore to be with CHRIST is farre better.

3.

*Death freeeth
from all feare.*

Thirdly, is it not farre better to live in such state where we shall live without feare of displeasing our good GOD, and of loosing his favour, which is better then life it selfe, then to live in feare of displeasing him? from this feare in this life we can never be freed in truth, nor without great danger in our conceit, and it is a great bitternesse to the soule to displease our best friend in the world; from these feares we are fully freed when we shall be with CHRIST, and therefore to be with CHRIST is far the better.

4.

*Death freeeth
from all temptations.*

2 Tim. 4. 8.

Fourthly, is it not far better to be there, where we shall be freed from the molestations and temptations of the Devill, who as he is crafty, so is he cruell, then to be encumbred with them? Saint Paul we know triumphed, *when hee had finished his course and fought that good fight* against them, and shall not we? these infernall spirits are every where about us: when we are at our best devotions in the Church, one Devill or other stands at our right hand as at Ioshuabs, to incite us to sinne, they have no place in heaven: to trouble us when we are with CHRIST, and therefore to be with CHRIST is far better.

Zach. 3. 1.

5.

*Death freeeth
from ill company.*

Fifthly, and lastly, is it not far better to be in heaven with CHRIST where no sin is committed, where are no false brethren to betray us, then to live in this world which is a very pest-house and Sodom full of filthines, and where perhaps we have not one entire good friend in this world? This is the condition of them that are with CHRIST, they are freed from that woe of the Psalmist, *Woe is me that I am constrained to dwell in Mesech*, and from the company of all the wicked,

Psal. 120. 5.

wicked, and shall see with unspeakable joy and comfort the blessed Angels, and the spirits of all the faithfull departed, the glorious company of Martyrs which shine now much brighter then the flames wherewith they were burned, they shall see the blessed Virgin *Mary* the mother of our *LORD*, they shall see the most sacred humanity of our Saviour, and his comely face, fairer then the sons of men; and above all this, they shall immediatly enjoy the glorious presence of *GOD*, and have a cleare sight of the divine face: and consequently to be with *CHRIST* is the best of all.

First, if to be with *CHRIST*, is best of all, then (by the law of contraries) to be with the devils in hell is worst of all; to be borne in sin is bad, to live a slave of sin is worse, but to die in sin is worst of all: to live in a deep dungeon and prison, to be tormented with the sight of ugly devils, & that with everlasting fire without all ease, intermission and hope of remedy, what a wofull thing is it? if some have lost their wits by meanes of some dreadfull sight, yea if the very suspicion of devils hath caused many men to tremble, and the haire of their heads to stand upright, what shall then the terrour and feare of that dark lake be, which is full of many horrible fiends & dreadfull hellish monsters? the appearing of devils in horrible shape, is a far greater evill then is imagined: some body saith (he beares the name of *Cyril*) that one would choose rather to burne in a hot fire, then endure their fearefull sight. Good *LORD* that any Christian should live in the danger hereof, and yet be senselesse & what to be a fire-brand of hell and not to be moved: this stu-

*Use 1.
The horror of
hell.*

*Cyril de vita B.
Hieronymi ad
finem Epistol
B. Hieron.*

Ester 7. 4.

pidity may make our hearts to quake, and our flesh to tremble, and astonish our senses, Oh then pity your owne soules, pity the soules of wretched sinners, and be intreated (brethren) by the sweet mercies of God, by all the sufferings of our Saviour, by all the joyes of heaven to *seeke the LORD while he may be found*: if the danger of sin was onely to be *bond-men and bond-women*, as *Queene Ester* said to *Ahashuerus*, *I would have held my tongue*, or I would have beene lesse importunate with you, but the punishment is a thousand times greater, and I am at this time Gods Messenger, to bring heavy tidings unto sinners, and I will tell you what you shall find true by experience hereafter, that you who are despisers and contemners of Gods Ordinances, formall professors having a shew, not any power of godlinesse, malicious persons, &c. shall after a little time, yea a very little time, cry out, *Wo, wo, wo*. Ah what an unfortunate wretch am I, that have lost all hopes of heaven! time was when happinesse was offered to me, but I (foole that I was) rejected it, now alas shall I weepe and waile for ever. A litle City as I have somewhere read, resisted *Alexander*, he lighted a torch and vowed that if they submitted not themselves before the torch was burnt, he would burne their City into ashes; our life is like the burning of a torch; now must thou yeeld up thy selfe to be ruled by the LORD, or burne in hell, not as that City for a short time, but for ever: the everlasting flames of hell cannot burne out one staine of sin out of thy soule. What great benefits didst thou receive of the world to allure thee to loose heaven? and what if thou hadst gained much riches and many pleasures,
and

and enjoyed them a hundred yeares: all those are gone, and all are nothing in comparison of the least torment which thou there must suffer; then wilt thou cry out, oh unhappy pleasures, oh unfortunate riches, oh miserable time wherein I foolishly blinded my selfe! *Ethelburga* wife of a King *Iva* Saxon King in this Land, *Anno Dom. 709.* by a godly policy won her husbands heart from carnall delights: on a day they had all outward solaces that heart could wish, the roome richly furnished with plate, they had sweet & pleasant musicke and delicate cheere; she caused the same place to be strewed with dung, and to be as loathsome as they could make it, she intreated and prevailed with the King to repaire thither, & beholding it, he mused in his mind of the change, she tooke the opportunity, and thus said unto him, where are yesterdaies delights, good cheere, and rich furniture? are not all such things as wind and vanity which passeth away? and with these and the like speeches she drew her husband to a mortified life. Oh that this or the like consideration could reduce the lovers of pleasures to the love of the ever-living God! if the damned in hell could have but another life in this world, nay if those which have but seene them, or rather (as I beleeve in my instance) the strong imagination of such a terrible sight; I would not wonder if they proved the greatest Saints on earth. Venerable *Bede* tells (as he thinks) a true story, of one *Drit-belme* by name, (the man lived in *Northumberland*) who was raised from death to life, and reported wondrous things which he had heard and seene both of joy and paine, which wrought this great effect (as there

Guliel. Malmes. Continuator Bede c. 3.

Beda hystor. Angl. 5. c. 13.

there is chronicled) that he utterly detested this present life, and abandoned all worldly cares, chastised his old impotent body with daily fasting, plunging himselfe in Winter season into the cold water, singing of Psalmes and devoutly praying, and when the beholders said, Brother *Drithelme*, this is a marvelous thing that you can possibly suffer such bitter and sharp cold; marvell not (saith he) for I have seene places colder then these. Let this move thee to *seeke the LORD while he may be found*, the benefit of this life you cannot long enjoy, and when it is once past, it is ever past, you cannot recover it though you had in your power a thousand worlds to give to redeem it.

Courage against death.

And as for us fellow souldiers and deare Christians, let us hold fast that goodnesse which we have, let us play the men, let us be courageous, constant, and never weary of well-doing; let neither devill nor man take our crownes away from us, never looke to enjoy a state which is best of all, without much opposition. *Pharaoh* will pursue you with all his power to bring you back into servitude, but do you like stout Champions repell the temptations of the devill, as *Gregory Nyssen* instructeth you. Avant thou cursed and unhappy creature, I am a dead man, a dead man loves not bodily pleasures, a dead man is not caught with riches, a dead man slandereth not, a dead man is no lier, &c. now have I another kinde of life, and another rule of life then formerly I had. I have learned to contemne earthly things, and to set my mind on heavenly things. That which Saint *Hierom* spoke of judgement, we may apply to the joyes of heaven, let them be painted on the walls of our houses, and in every

*Gregor Nyssen.
Sancto Bapti.
Oratio.*

*Hiero. Epist. ad
Eustochium.*

every corner therof, that they may be alwaies before our eyes: as Captaines do encourage their Souldiers to fight for their country, lives, profession, &c. so do I say to you brethren, it is the LORD of Hosts whose battailes you fight, it is your own saluation which is in hazard, your enemies would rob you of grace, and deprive you of happinesse; if you give up your weapons you are undone and firebrands of hell, be valiant therefore and keepe this treasure, this pretious treasure which CHRIST (saith S. Bernard) did judge to be more pretious then his owne blood; if I had kept the blood of CHRIST which dropped from him as he hanged on the Crosse in a glasse, how carefull should I be to keep it: and must I not be carefull of my soule which is a pretious treasure kept in an earthen vessell: if thou art poore in thine outward estate, and CHRIST be thy portion, thou art rich enough, care not for outward poverty, be the LORDS servant now, & thou shalt be with CHRIST hereafter, which is best of all. If thou art afflicted in thy body with any grievous disease, care not for that; if afflictions work kindly to mortifie thy sin now, thou shalt be with CHRIST hereafter, which is best of all; if thou art basely esteemed and persecuted by wicked men, care not for that; if this be for righteousnesse and out of a desire to keep a good conscience, thou shalt be with CHRIST hereafter, which is best of all. If thou hast but weake indeavours and a little strength to goodnes, if thou strive to be better, & art a conquering thy sin, be not daunted hereat, thou shalt be with CHRIST hereafter, which is best of all. And to reflect upon our deceased brother, now hast thou happy soule that

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which

Bernard. ser. 3.
de Adventu
Dom.

which thou hast so much longed for; thy death is the death of all thy defects, & the beginning of everlasting happinesse; thy faithfulness, thy integrity, thy zeale have procured to thee a crowne of glory, now hast thou thy fill of happinesse; oh blessed art thou that maist see the LORD face to face, that thou maist enjoy the happy sight of thy sweet Saviour; thou beholdest thousands of Angels, the Assembly of our first Parents, the seates of the Apostles, the tribunals of the Prophets, the scepters of the Patriarkes, the crownes of the Martyrs, and the praises of all just men made perfect, as Saint *Basil* saith.

*Basil. de Bapt.
jel. 147.*

V E R. 24. *Nevertheless to abide in the flesh is more needfull for you.*

Coherence.

Our Apostle hath made it knowne unto us, why in respect of himselfe he desired to die, and of this I have already spoken: now doth he in this verse acquaint us with the reason, why he should desire to live, because his life made more for the profit and advantage of the *Philippians*, then his death could do. For making the way to the maine point which I do onely aime at, five things are to be cleared.

Exposition.

1. What is meant by *Flesh*? the mortall body in which the soule dwelleth by a *Synecdoche*, flesh being a conspicuous part thereof.

2. What is it to live in the flesh? it is to live a naturall life preserved by naturall meanes, as eating, drinking, sleeping, &c. we walke in the flesh though we do not warre after the flesh; yet take him not as if he meant to abide alwaies in the flesh, and by a privilege

2 Cor. 10.3.

ledge to be exempted from death which is appointed for all men, but he meanes deliverance from those present bonds, and the continuance of his life for a time to the furtherance of their faith and joy. Phil. 1. 12.

3. Marke here and in the former verſe that our Apoſtle ſpeakes as if his ſoule was himſelfe, and as if his body was no eſſentiall part of man, this is not true in propriety of ſpeech, and therefore is to be taken improperly by a Synecdoche, *Integri pro membro*, the whole is put for a part, & here for a principall part of *Paul*, the ſame trope in the like phraſes touching our SAVIOUR CHRIST, is by a kind of Appropriation called by Divines the Communication of properties; and theſe are uſefull termes happily invented to cleare theſe and many obſcure Texts of Scripture touching our Saviour. But to returne to our Apoſtle: St. *Paul* conſiſteth of fleſh and ſpirit, or ſoule and body, and yet Saint *Paul* ſaith, for him to abide in the fleſh is more profitable for them. When hee died he was with CHRIST; how? not with his body, but with his ſoule: Saint *Paul* is dead and hath ſcene corruption. How? in body, not in ſoule. Saint *Paul* in propriety of ſpeech abideth not in the fleſh, but his ſpirit a principall part of *Paul* that is it which during the terme of his naturall life abideth in the fleſh or body. Iohn 3. 13. &
Iohn 6. 62.
Acts 20. 28.

4. *More neceſſary*] This is not ſpoken ſimply but comparatively; it was not abſolutely neceſſary for the Church that St. *Paul* ſhould live, for God could even then, as after his departure he did, provide other Inſtructours to build his Church and Houſe, but yet it was more neceſſary for their profit that he ſhould live then die.

5. *For you*] But why more necessary? was it not because his appointed time to die was not yet come? this is true, but personall. He mentioneth that which concernes the *Philippians*, that they might take notice how carefull he was for them, and how thankfull they ought to be to God for him.

My life is more needfull for you, for the furtherance of your faith and piery.

Q. Did Saint Paul desire to live onely for the good of the *Philippians*?

Sol. He neither saith it, nor thinketh it. He saith his life was more needfull for the *Philippians*, so it was, but he saith not only for them.

Q. Why then doth he only name them?

Ans. Because he only writeth to them.

Good Sheep-
heards preferre
the welfare of
their sheep to
their own glory.
Chrysost. in lo-
cuto.

Behold a patterne of admirable love in a Shep- heard to the sheep of CHRIST, preferring their wel- fare to his own present glory. What Merchant (saith Saint Chrysostome) having his vessell fraught with rich commodities, if he could safely arrive at a haven would doubt to do so, rather then be still tossed in the sea? What Champion would strive for the ma- jesty when he might weare the corruptible crowne? What Commander when he might rest at home in glory after a triumphant victory, would rather still continue the fight to the hazard of his life and ho- nour? & yet this is S. Paul's choise, wherein he resem- bles a woman that hath husband & children, her hus- band is in a far country & she is with her children; she may go to him whom her soule doth chiefly love, and there she shall be abundantly provided for, but then she must leave her children behind her, & what then

then will become of you my poore children: it would be better indeed for me to be with my husband, but it would be worse with you then now it is; for your sakes therefore it is that I neglect mine owne present honour to do you good. Leaving this discourse, the words do naturally yeeld us this Doctrine, which I will handle being pertinent to our present purpose.

The life of a faithfull Minister doth more good, and is more profitable for Gods people then his death: This doth St. Paul witnesse of himselfe, yet from this particular and worthy example, the grounds and reasons of his assertion being common, and the same in others that they were in him, the doctrine is generally true of every faithfull Pastour, that they doe more good to the living Saints while they themselves doe live, then when they are dead. The Word of God in the mouthes of the Ministers is not weake, but mighty in operation, able to cast downe strong holds and whatsoever opposeth it selfe to it: though Satan be the strong man that keeps possession, yet the Lord is stronger and can cast him out. See the efficacy and wonderfull working of the Gospell, that Saint Paul could say for his part only, that from *Ierusalem* round about unto *Ithyrium*, he had fully preached the Gospell of CHRIST, and *as the lightening commeth out of the East, and shineth to the West*, and as the *Suns going forth is from the ends of the heaven, and his circuit is to the ends of it, and there is nothing hid from the heat thereof*: so in Saint Pauls time the Gospell was come into all the knowne parts of the world, and brought forth fruit, as it did amongst the *Colosians*; thus did the Gospell strangely spread it selfe by the preaching of

Doctrine 5.

A Ministers life more profitable then his death.

Rom. 15. 19.

Matth. 24. 27.

Psal. 19. 6.

Colos. 1. 6.

*Tertu. aduersus
Iudeos.*

2 Cor. 10. 5.

Gods servants, even while Saint *Paul* himselfe was alive, and after the Apostles by their Successours as they were Pastours: as the soule in the body, so were Christians dispersed in the world, even the Getulians, Moores, Spaniards, Galls, and the Britans, the Sarmatians also, Germanes and Scythians do believe in CHRIST, before whom the gates of all Cities are throwne open, and none are shut against him, before whom also the iron locks are broken, & the brazen gates are opened, *i. e.* the hearts of very many that were holden fast locked by the devill, are now unlocked by the faith of CHRIST, saith *Tertulian*. What instrument was ever too weake to effect Gods will, if he tooke it in hand? though the Apostles presence was but weake, & their speech rude, and their words distastfull and unwelcome to the world, yet did they prevaile, or if they had been to preach to Infants and children not seasoned with inveterate idolatry, it had been no great mastery to have brought them to the faith of CHRIST, as it was no great glory to the Spaniard, to vanquish the Indians, when *Benzo* the Italian reported that he durst be one of the 25. that would fight with tenthousand, nay with twenty thousand of that naked people: but the case is altered now, for 1. The Apostles were but few for number and of no great reckoning in the world: 2. For the same men to teach a strange doctrine to believe on CHRIST crucified, and to be ready to lay downe their lives for him, if they looked to go to heaven. 3. To preach to the world when many of them did seeke after wisdom and secular Philosophy, as did the Grecians, many after state policy and war, as did the Romans, and

and all of them trained up in a long continued will-worship, and damnable idolatry of a deep die, yet the Gospell by the preaching of it, as *Aarons rod* amongst the serpents of the Magicians devoured them all, and brought them to acknowledge allegiance to it; surely this should make us cry out, as the people did upon the prooffe that *Elias* made, *the LORD he is GOD, the LORD he is GOD*. Now the LORD doth ^{a King. 18.39.} this great worke by the Ministry of living men, and sometimes by weake men, that the excellency of the power may be ascribed to GOD and not to man: and thus you see in generall the great profit which accompanies the worke of the Preachers in the plantation and foundation of Churches: let us consider some particular benefits which redound to them which are actuall members of a visible Church; and they are either 1 in regard of the bad, or 2 in regard of those that are good, or 3 in regard of all sorts both good and bad.

First, I say their life is more needfull in regard of those that are actually as yet in the state of unregeneration, and that in a double respect:

First, to be a powerfull meanes of converting the Elect, and to bring them to all the degrees of salvation: other professions do aime at the good of this life; the Physician at the health of the body, the Lawyer is for the right of his Client, but the end of the Ministry alone, is chiefly to save mens soules; Vocation, that is *by the preaching of the Gospell*; Iustification another degree of salvation, that is for *CHRIST his sake by faith which is given by hearing the Minister*; Sanctification another degree of salvation in this life, is *by preaching*

1.

2.

Ministers convert soules.

a Theff. 2. 14.

Rom. 10. 14.

Matth. 5. 13.

2 Cor. 3. 8.

Ephes. 4. 11.

2.

Ministers re-
straine mens
corruptions.
See Bradward,
de causa Dei,
l. 2. c. 3.

preaching of the Word, in regard of dying to sin: the Minister is as *the salt of the earth*, in regard of living to righteousness, *its the Word of grace by which we are sanctified*. What had become of *Paulus Sergius*, of *Onesimus*, of *Lydia*, and of many Churches if they had not beene called to God by the preaching of Saint Paul, who restored those to life saith *S. Chrysostome*, which had fixe hundred ulcers by sin: but what need I instance in particulars; the consciences of millions converted, can witnesse that Ministers have beene their spirituall fathers, their preaching hath beene the key to open the Kingdome of heaven, and they are appointed by God for the gathering of the Saints.

Secondly, their life is profitable, if not to convert, yet to civilize people, and to restrain the corruption of nature; even reason and Philosophy over-ruled *Pythagoras*, by nature the worst of men, as *Philemon* the Astrologer conjectured, to conquer his naturall propensions to vice, and to become (as his Schollers thought) the best and the most worthy man that lived; much more effectuall sure is the Word preached to produce morall vertues, and to enable some to doe morall workes rationally, out of the sway of right reason, though not obedientially with a pure intention to obey and glorifie God; preaching is a banke to hinder the inundation of sin, and to keepe men in outward conformity, this keeps calmeneesse upon the face of the Church and mankind, which otherwise might degenerate into savage brutishnesse. *Herod* was better by hearing *Iohn*, and reformed many things that were amisse, and by their meanes they may have many graces of the spirit, it is the influence of the same Sun

Sun which ripeneth both the grape and the crab, it is the same spirit also which helpeth the wicked in their morall, and the godly in their spirituall workes, those I speake of may have illumination and a taste of the heavenly gift, and may propagate Gods truth to others, as *Ioash* the King did all the daies of *Iobojada* 2 Chro. 24. 21. the high Priest, and *Vzziah* in the daies of *Zachariah* 2 Chron 26. 5. the Prophet: and who sees not that the presence of a godly man doth bridle the tongues of the wicked from wicked speeces, though sore to their grieve, as *Iob* saith, *in my prosperity the young men saw me and bid themselves, the Princes refrained talke, the Nobles held their peace, &c.* Iob 29. 8. 9. 10. and the same is reported of *Cato*, that they would forbear to speake uncomely things on the stage while he was present: and if swearers rap out unawares prophane oathes in the presence of a grave man, they checke one another, know you not that such a one heard you? the devill dares not shew himselfe a devill in his colours in the presence of such a reverend man as this our brother was.

Secondly, the life of a Minister is more needfull then his death, in regard of those that are effectually called.

First, because there is after conversion much corruption and sin in Gods people to be mortified, whereof they may justly complaine as did Saint *Paul*, 3. Ministers mortifie reliques of sinne. *Rom. 7.* the best Christians are like peeces of gold, they are too light and must have their graines of allowance to make them currant, *who can say my heart is cleane?* he proposeth the point in his armour by way of demand, making his chalenge to all the world with his triumphant negative, knowing that no man durst

H

step

step forth, none could justly say, I am entirely innocent, I am as good as I ought to be, as good as the holy Law requireth that I should be. Private helps I know, as prayer, fasting, meditation, have their force to abate the strength of sinne, that yet the lively two edged sword, the sword of the Spirit in the mouthes of GOD's Ministers, hath the preheminnence, that is the *fire to waſh it, and the hammer to bruiſe a hard heart.*

Ier. 23. 29.

4.

Ministers discover secret sins.

Pſal. 19. 12.

Basil institutio
aspiran. ad vitā
perfectam.

1 Cor. 14. 29.

Heb. 4. 12.

Secondly, their Ministry is needfull to discover sins after renovation: there are secret darke corners in our hearts which are deccitfull, wherein wickednesse doth lurke. *Who can tell how often he offends? cleanse me from secret sins.* If unknowne sins were in David, who was a man of an excellent spirit, of great understanding, and a strict examiner of his owne heart, can any man say in truth he is free from them? Saint Basil saith, it becomes all men to acknowledge that they are not worthy to speake before the divine Majesty, because they are sinners: we are guilty of many faults which we know not, in that respect we may say with our Apostle, I know nothing by my selfe, yet am I not justified thereby, that is, I sin greatly, but I do not understand it. Hence the Prophet saith, *who understands his faults?* thou wilt confesse if thou art wise, that thou art a greater sinner then other men: so Basil, private meanes such as are the looking into the law of liberty, friendly reproofes, and instruction, and such like, are much avaleable, yet that which doth most lively discover it, is prophesie, that is it which unbowels corruption, and best displaies the hidden nakednesse of old Adam, and which doth exceedingly advance the honour of the Ministry by the preaching of

of the Gospell, Angels, yea chiefe Angels, as Principalities and Powers have learned, what formerly without sin they did not know, *the manifold wisdom of GOD in the dispensation of the unsearchable riches of CHRIST to the Gentiles.* Ephes. 3. 10.

Thirdly, many are the steppings aside out of GODS way, in regard of actuall sin even in the most sanctified, *in many things we sin all.* David did so, and Peter did so, & what sheep of CHRIST doth not so? checks of conscience, I know, and GODS fatherly chastisements are good helps to reduce us into the right way; the one is our bosome remembrancer, and the other is like to *Ionathans* arrow, which hath GODS message in the feathers, yet neither conscience nor crosses have power comparable with CHRIST his voyce in the preaching of the Word, to procure our revocation into GODS wayes.

5.
Ministers re-
voke men into
the right way.
Iam. 3. 2.

Fourthly, Christians ought to be confirmed in their gracious estate, yet whose faith is so constant, that it admits no wavering? whose patience is so fixed, that it admits no staggering? the clearest Suns of the Church have beene more or lesse eclipsed in their faith, their patience and their piety: of all outward meanes to make us hold out, preaching is the principall, that is as *goads* to pricke men forward that are under the yoke of CHRIST, that is as *salt* to sweeten them and to keep them savoury; it is with our hearts as with our soile, which is not like the Land of *Canaan*, the former raine after seeds time at the fall of the leafe, and the latter raine at the spring, to ripen the fruit sufficed, insomuch that Saint *Hierome* living in *Canaan*, rarely saw raine there in *June* and *Iuly*, but

6.
Ministers con-
firme grace be-
gunne.

Matth. 5. 13.

Hiero. in Amos

our soile though now well watered, yet except it be well refreshed and often comforted with drops of raine from heaven, will parch and wither.

7.
Ministers in-
crease grace.

Hiero. ad De-
metrium.

Lastly, to name no more, they are notable meanes to increase the vigour and lively-hood of saving graces; they are bellowes to increase the flame, as a sweet raine to make the **LoRDs** inheritance to thrive in goodnesse, they are as milke and wine, and meate to make the children of **GoD** to shoote up to their just stature, and as a strong gale of wind to carry their vessels to the desired haven, as *Hierom* saith, *Pugilum fortitudo clamoribus incitatur*, though Champions fight valiantly, yet their courage is enflamed by the acclamations of the by-standers, so is it with you; when we pray, exhort, beseech that that which you doe well, you do it continually, more sincerely and zealously, What good soule by experience findeth not graces excited, good motions kindled, holy resolutions furthered and gracious operations intended by a profitable Minister?

Reason 3.
Ministers cause
blessings.

2 Kings 2. 12.
2 Kings 13. 14.

Exod. 32. 25.

Num. 16. 47.

The third Reason why the life of a godly Minister is more profitable, is in regard of all both good and bad, as touching the continuance of blessings. For he is as *Elisha* said of *Elias*, and King *Ioash* of *Elisha*, *the chariots and the horsemen of Israel*; he fights while he lives, and bends his forces against all manner of sins, which make a people naked and expose them to the wrath of **GoD**, *hee stands in the breach betwixt the living and the dead, to avert the plague, and to make an atonement for the people*, as *Aaron* did: and doubtlesse the man of **GoD** must be a good part of those righteous ones for whose sake the Sun is darkened, and

and that the Moone gives her light, that the frame of heaven and earth continues as we see this day, as *Iustin Martyr* sheweth; they are a good part of those impregnable bulwarkes against all enemies, as *Theodoret* shewes in a memorable example when *Constantine* the great was dead. *Sapor*es the King of *Persia* did strongly besiege *Nisibis*; there was a holy man of God, *Iacobus* by name in that City, the Citizens beseech him that he would shew himselfe upon the walls of the City, and pray against the enemies, which he did, and the LORD sent a cloud of flies and gnats amongst the besiegers, which dispersed them. Behold a whole City saved by the meanes of one religious man, and hence also it is a signe of Gods wrath and heavy displeasure, and a forerunner of farther judgments, to have excellent instruments of God taken away, and therefore the LORD purposing to visit the Jewes for their iniquities, threatens to take away from them the Iudge & the Prophet; and the LORD useth as himselfe speaketh, *To take away the righteous, that their eyes may not behold the evill to come*, though this be little laid to heart as there is said. When we see a gardiner take away the wall and fence, plucke up the choicest plants, take away the ornaments and beauty of it, and lay it open for the beasts to enter, we may suppose he intendeth not to continue, but to deface his garden; so when we see the evident footsteps of Gods wrath, and the fire of his jealousy (as it were) breaking out by the smoake, beginning to appeare by taking away profitable men as plants of his garden, which his owne right hand hath planted, we must lay it to our hearts, as a probable token prece-

Iustin Martyr
Apog. 1. pro
Christianis.

Theod. Sanctior.
Patrum histo-
ria Iacobus.

Esay 3. 2.

Esay 57. 1.

Cum aliquis
(vultu & spe-
cie gravitatis
reverendus) de-
cidit afflictor,
quia destituitur
grex juvenum
muro senilis: de-
nique peritura
urbis aut malo-
rum imminen-
tium vel future
labis hoc pri-
miu indicium
est, &c. S. Amb.
de Cain & A-
bel, l. 2. c. 3.

ding a heavy judgement; by which it doth appeare, that the wicked do enjoy temporall blessings by the life and prayers of a good Minister.

Use 1.
Against invo-
cation of Saints.

Ioh. 14. 13.
& 16. 23.
Rom. 8. 34.

Heb. 9. 6, 7, & c

Rollok. on Col.
sol. 171. lin. 9.

Use 1. Is of Confutation to the Church of Rome, which do maintaine the invocations of Saints departed, and say that their favour with GOD (which we deny not) is improved, and that their affectionate notice of the peoples necessities, continues greater after death then when they were alive; if so, the speedy dissolution of Saint Paul, had beene as expedient for the Churches which he had planted, as for himselfe, for so (to use their owne language) they might have had a new Patron in the Court of heaven, and it would be expedient for the benefit of the Church militant, that the godliest Ministers should die the soonest and the fastest, for so they may become more then Apostles, able to heare the prayers and undertake the Patronage of many thousands with whom they had no commerce while they lived; but it was never profitable for the Church to be deprived of the godly Pastours bodily presence in this respect; this is to rob CHRIST of his prerogative, sitting at the right hand of his Father; in the Tabernacle of this world, as was in the first Tabernacle, we may find many Priests to imploy as Agents for us with GOD, but in the *Sanctum Sanctorum*, the second Tabernacle, there is but one Agent who hath Royall commission to deale betwixt GOD and men. I dare be bold to say, that if the Angels and Saints would take the honour that the Pope and his Clergy would give them, they should all go to hell and leave the joyes which they now have.

This

This point serves for the reproofe of such persons, which feele no sorrow for the losse of the chiefe stayes of the Church, which are like a Dove without a heart, and like the drunkards are stricken and yet feele nothing, which loose an eye and are senselesse in this losse, which have their master-pieces and posts that hold up their house removed, and yet lay it not to heart, which have the pawnes of their peace, and the pledges of their posterity taken from them, and regard it not: these mens affections had need of the spurr, which have stony hearts, and bowels of brasle, which are not pensive at all for the losse of a deare brother, which perhaps as Saint *Austen* complaines, can weep when he read the story of *Dido* and of *Troy*, and such fabulous reports, but he could not do so for the miseries of *Gods Church*, these men are as far from sympathy towards the miseries of *Gods people*, as from an inward feeling of the tender mercies of *God* to their owne soules; the harder the heart is, the worse it is, and the worst of all is hardest to mourne for so great a losse.

Thirdly, and much more doth this Doctrine condemne their practise, that if their Pastour be a faithfull teacher, one that keepes nothing backe from them, but delivers unto them the whole counsell of *God*, as *Paul* did to the *Ephesians*; if he denounceth the judgement of the *Lord* against sinners, if he layeth the axe to the roote of the tree, and launceth their festered sores to the very bottome, they do even for their worke sake, esteeme them as *Ahab* did *Mattathiah* to be their enemy, and the more he loveth them, the lesse he is beloved of them, and do wish from

2.

Losse of Ministers not regarded by many.
Hos. 7. 11.
Pro. 23. 35. &
Ier. 5. 3.

3.

Hatred of powerful Ministers blamed.
Acts 20. 27.

from their hearts that he might not live amongst them, but do labour to make him weary of his life by vexing him, casting many times the very name of a Priest, as a terme of reproach upon his face; the abundance of this Manna and bread from heaven, makes them to loath it and the Messenger that brings it. The reasons of both: 1. Because such men feele not their sin nor their misery for sin. 2. Nor tast the comfort, sweetnesse and power of grace. 3. Nor do consider that Presbyters are GODS hands to conveigh graces to them; hence do these fellows scorne them in their hearts, and so have as it were a brand set upon them to be ^{as} Atheists, irreligious persons and despisers of CHRIST as that ancient and holy father Ignatius phraseth them.

*Ignat. Epist. ad
Trahian.*

4.

*The death of
good Ministers
to be lamented.*

Ester. 4. 2.

Acts 8. 2.

Bradford.

Fourthly, this consideration that the life of a good Pastour is more profitable then his death, should put us in mind of a duty to mourne and grieve for the departure of an eminent member in the Church: GOD is not like to the Persian Kings, *in whose presence no mourners were suffered to come*, but godly mourners are alwaies welcome to GOD. See the practise of this duty but in one example, *the devout men that buried Stephen made great lamentation over him*, though Stephen was a Martyr, and which was his honour, the first Martyr too, and if I well remember, a Martyr saith, *if there be any way to heaven on horsebacke, it is by Martyrdom*; yet did devout men make great lamentation over Stephen. See the bowels of men indued with GODS Spirit, they are full of affection, full of tendernesse, so that the streames thereof do overflow the banks; and good reason, they have fewer friends remaining, and

and fewer helpers, fewer prayers are made unto G o d, and fewer remaine to whom they may do good, and from whom they may receive good. And according to this present occasion let us practise a duty which we owe in regard of our deceased brother, even to mourne: away with that Stoicall opinion which allowes not their wise man to sigh or change countenance at any crosse accident, this neither sorts with religion nor reason. No, we have cause all of us to mourne, not you only of this town, but your neighbours round about you, nay this whole Country; and say as *Elisha* to *Elija*, my father, my father, the Chariots and the horsemen of Israel; he by his fastings, often and extraordinary prayers, often hath stood in the gap, and mightily wraisted with the L o r d to keep away judgements; and like another *Elija* hath left his mantle, or *Dorcas* her garments for the poore, some godly works, the fruits of a sanctified heart and braine behind him, and many no doubt are strangled in the wombe by his death which shall never see light.

Touching the beginning of his studies, they were not so commendable as could have beene wished; he was tainted by his Schoolemaster in his youth, and continued a Papist in heart at *Oxford* certaine yeeres, and resolved with one * *Anderson* his schoole-fellow, to have gone to the Seminaries beyond the sea: but G o d happily crossed that designe, and effectually calling him to the sight of his sins, and the light of his truth, drew good out of that evill, and taught him so much the more to detest popery, and to discover hypocrisie and dissimulation in G o d's worship and

*Master Boul-
tons life.*

* Sometimes
a *Cantabrigian*
& student in
*Christ's Col-
ledge.*

in ordinary conversation above the ordinarie straine of Writers.

How industrious a student he was in the University, his many note bookes left behind him will beare witness, and how well repured he was for his learning as his other exercises, so his publike disputations before King JAMES will testifie.

But Learning is nothing, Industry is nothing to be praised before GOD without grace; grace hath the preheminance and gives the luster to all the rest; the LORD enriched his heart with a great measure of grace, hence is it that his life was unstained and without reproofe; though he was not freed from infirmities, yet he was from crimes.

Hence it was that he was so laborious in his Ministry, a true student he was all his dayes, as appears by his library though great, yet very few bookes in it which were not read over and nored in the margin, and he attained that high straine of grave eloquence, familiar to him, scarce imitable by any others; you were twise a weeke ordinarily fed with Sermons and Catechismes, and with the Exposition of Scripture on Holy daies which would have beene acceptable, wholesome foode I am sure, to the most learned auditory of the Land.

And though he was so great a Clerke, and so famous, yet was not he ambitious nor sought great matters for himselfe, and he doth beseech an honourable Knight, to whom he dedicated his last booke, and all others in him to do him that favour, nay that right, nay that honour, not to conceive that he had a thought that way.

Epistle Dedicatory to sir Robert Carre.

His

His heart was set on the right object, and the bent of his study was for matter of Sanctification, both of himselfe and of his hearers, for himselfe he could professe (and oh that all Priests and Pastors could do the like!) he did I say professe to his comfort on his death bed, that he never taught any godly point, but he first wrought it on his owne heart; towards others he was a powerfull instrument to batter the kingdom of the devill, he was a downe-right Preacher and spared no sins, he made many an unconverted sinner to quake and to tremble at his discourses, as *Felix* did at *Pauls*, and cast them into a strong fit of legall humiliation; he was an instrument to pull many captives out of Satans snares, many of you can step forth and say he was my spirituall father; he had a searching Ministry to discover the hidden abominations of sin, to strengthen and increase the graces of those that did stand, to quicken those that languished; many have cause to blesse God for him, and do owe even themselves unto him, as *Philemon* did to *Paul*. Note.

From this spectacle before our eyes all of us may learne something for our imitation: doth any one prophane Gods ordinances by a dissembled religion? let him forsake it, and flie from it as from a serpent, (for, I speake to the glory of Gods mercy, turning his face from *Babylon* to *Ierusalem*) so did our deceased brother, doth any one walk before God with an upright heart, let him hold out to the end, run his race and finish his course both in health and sicknesse; for so did our deceased brother.

A great man, great in worth is fallen in our Israel, & there will be a great losse of him, his wife shall find

the losse of a gracious husband; his children shall find the losse of a gracious father; his sheep shall find the losse of a gracious shepherd, we of the Ministry shall find the losse of a grave, learned, & a gracious brother; the devout Christian that desires to have all his sins unbowelled and discovered, shall find the losse of a gracious soule-searching Minister, he that would have rules to avoid particular sins, and to make progresse in all vertues, shall find the losse of a copious and experienced directour; he that is wounded in conscience shall find the losse of a skilfull Surgeon, who in that art was one of a thousand to restore righteousnesse, the vertuous, rich, and humble, poore Christians that feared God, shall find the losse of a loving friend and a gracious supporter, those that are in wants and truly religious, shall find (to my knowledge) the losse of a liberall reliever and comforter, nay poore condemned Christians shall find the losse of a charitable instructour: and what shall I say more? the whole Land shall find the losse of a zealous pillar and of a powerfull prevailer with God for the continuance of our happinesse: so that all had cause to pray not as the dresser of the barren fig-tree, but as for a fruitfull tree, *LORD let it stand one yeare, nay many yeares longer; but the greater our losse is of him, the greater is the gaine unto himselfe, & as he is crowned with glory in heaven, so his remembrance to many of us, will be like that of Iosias to the Iewes, It is sweet as honie in all monthes, and as musicke at a banquet of wine.*

Luke 13.8.

Eccles 49.1.

Uses to be made
of the death of
Ministers.

This consideration may be of good use for Gods people; First that they would set a high price on good Ministers,

Ministers, and afford them a singular measure of love as to spirituall fathers, God honouring them so highly, as joyning them with himselfe as co-workers in the regeneration and salvation of his people; against whom Satan and his instruments are most enraged: towards such let the affections of Gods people be most enflamed; though their persons may be contemptible, yet in regard of their high calling as they are CHRISTs Ambassadors they are venerable, they are deare unto God; you cannot contemne nor reverence them, but this reacheth unto heaven, and in the last resolution reflects on CHRIST himselfe, CHRIST is interested both in the contempt and in the respect you shew towards them.

Secondly, it should teach them another duty, to pray heartily to God for them, that God would give his *Vrim* and his *Thummim* to his holy ones; this was the prayer of Moses for the Tribe of Levi: think of them as Saint James said of Elias, *That they are men subject to like passions that you are*, conceive us not to be of Laodicean temper, to stand in need of nothing; we are no better, nor so good as Saint Paul, and yet good Saint Paul is frequent in his exhortations to the people to pray for him; brethren we had need of your prayers, none more need then we: something it is that Saint Paul in his prayer for the Churches, useth this forme, *Grace be unto you and peace*, but when he writes to Timothy and to Titus, separated for the service of God, he prays for *Grace, Mercy, and Peace*, for them. They in speciall manner it seemes do stand in need of Gods mercy; pray for such then, and for their continuance, that they may live, be guides to

Ministers to be highly prized.

1 Thess. 5. 12,

13.

1 Cor. 3. 9.

Luke 10. 16.

2.

Ministers to be prayed for.

Deut. 33. 8.

1 Jam. 5. 17.

Revel. 3. 17.

the blind, lights to them that sit in darknesse, Instru-
cters of the ignorant, and by a godly life examples
to the flocke over which the LORD hath made them
Over-seers.

3.
All the good
that may be to be
reaped from Mi-
nisters.

Euseb. Eccl. Hi.
4. 5. 18. c.

Get now all the good you can from profitable
Ministers while you enjoy them, heare them every
LORDS day, as though it was the last day you should
heare them; whiles the yeares of plenty last, store
up with good *Ioseph* provision which may preserve
your lives if a dearth should come; like the shel-fish,
sucke in that moisture while you are in the waters,
which may preserve you on the dry land. When *Ni-
lus* over-flowed the bankes, the Egyptians were so
wise, to dig pits to retaine the water to serve their
turne, when the water of the river returned into its
channell. Doe thou so for thy soule in regard of the
waters of life, store now thy selfe with the bread of
heaven, least thou finde to thy griefe the greatnesse
of a benefit in the losse thereof: unwise they are that
know not the true worth of blessings but by wanting
them, which wisemen had rather learne by keeping
them. Oh cary thy selfe towards them as Saint *Irena-
us* did towards that blessed Martyr *Polycarpus*, ma-
ny yeares after he did keep fresh in memory the dis-
putations of *Polycarpus*, his goings out, and commings
in, his manner of life, the shape of his body, his Ser-
mons to the people, how he conversed with Saint
Iohn the Apostle, and with others which saw the
LORD, he could recite what he reported as spoken
by them, &c. such a deepe impression in his soule
there was left many yeares after *Polycarpe* was a glo-
rious Saint in heaven; and I beleeve that this our bro-
thers

thers unaffected gravity, his wise cariage, and many of his gracious speeches are written with the pen of an adamant in some Christians which will be legible in them so long as they live.

Lastly, let us of the Clergie while we live, do all the good we can, and put forth our selves with all laboriousnesse before the day of harvest; the gifts of the spirit are given to profit withall, God gives these ministeriall talents to this end; and let us imploy our talents to attaine this end, while we continue in this Tabernacle, let us not cease to put men in mind of their duty, as Saint Peter professed he would do; let us pity the case of all disobedient persons: let other fishers, if they thinke good, fish for riches, or for vaine applauses; but let our chiefe aime be to deliver a sinner from the pit of destruction, and rather to speake five words in compassion to save a soule, then five thousand for any sinister end whatsoever: the soule of the poorest man is very pretious, & the losse of it cannot be redeemed with a world, it is sin that looseth the soule. Oh how unhappy are all sinners, how miserable! which would make Gods servants shed rivers of teares if they thought advisedly thereof, and mourne over them as our Saviour did over *Ierusalem*. Luke 19. 41. when he beheld their present security, and foresaw their future ruine, *If thou hadst knowne those things that concerne thy peace,* Matth. 23. how happy hadst thou then beene? let us then be faithfull and laborious, and so much the rather now ought we to be laborious, to make up this breach for the losse of our brother, if God enables us; the Lord himselfe is the heavenly teacher of this lesson by a just proportion

4.

*Do good while
the day last.*
1 Cor. 12. 7.

2 Pet. 1. 12. 19.

Luke 19. 41.

Matth. 23.

Iosh. 1. 2. 6.]

Iosh. 1. 5.

Heb. 13. 5.

Math. 26. 23.

tion in a like case. *Moses my servant is dead, now therefore arise Ioshuah---be strong and of a good courage;* this our brother GODS servant is dead, let us therefore who doe by the goodnesse of GOD remaine yet alive in a better degree then formerly, be faithfull in our callings, let us be more industrious in reading, in meditating, in conscionable preaching, and in a holy walking in the feare of GOD, that so we may repaire what we may our great losse by the death of him; and truly we have great encouragements so to do: for as GOD *was with Moses*, and promised to be *with Ioshuah*, so will the same GOD, if we continue so doing, make the same word good unto us, he will be with us, *He will never leave us nor forsake us*; and when this short uncertaine, vaine and wretched life is ended, we are already assured, that every one of us shall heare to our everlasting comfort, that blessed sentence, *Well done thou good and faithfull servant, thou hast beene faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy LORD.* Which he for his mercy sake grant unto us all, Amen.

FINIS.